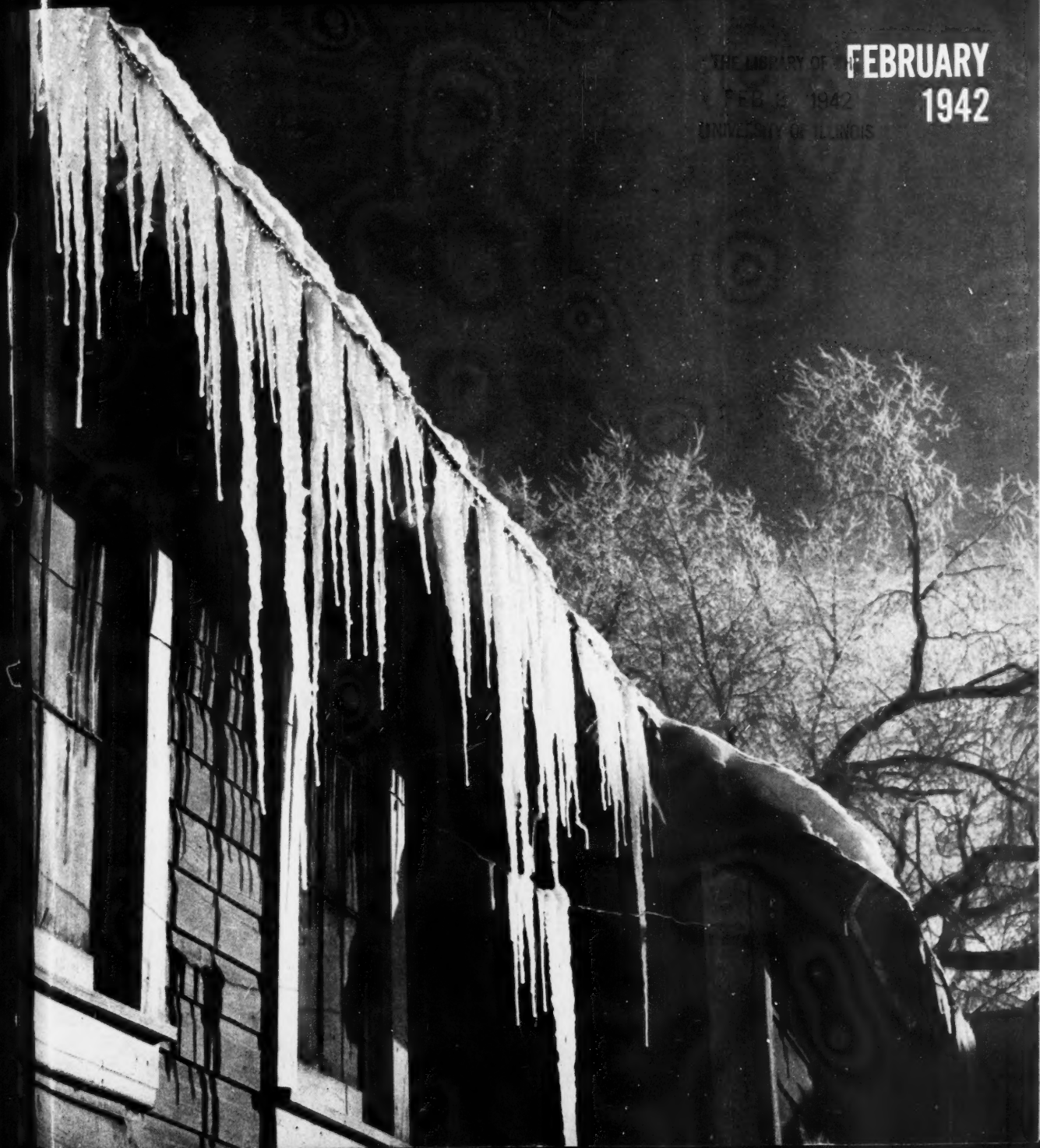


# Moody

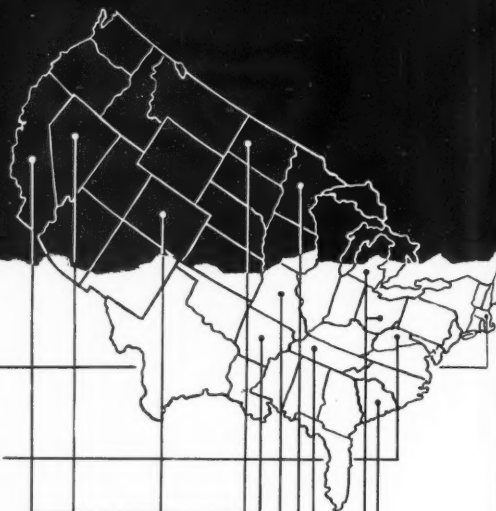
## MONTHLY

THE LIBRARY OF FEBRUARY  
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*The old gospel story  
in modern technique*

*While at  
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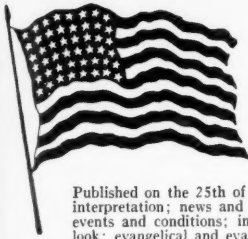
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Publication Manager

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*There's still time*

Vol. XLII

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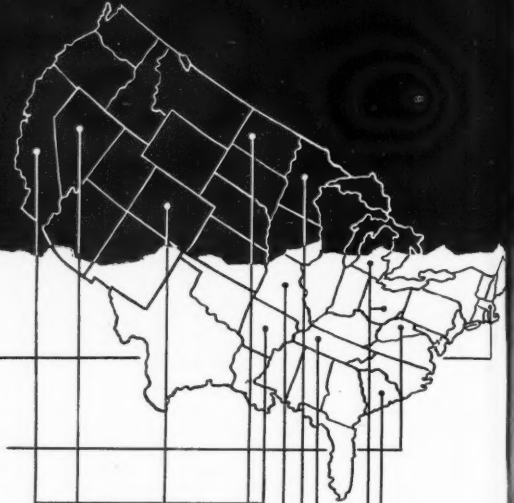
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Week  
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*Feb. 2-8*



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# Founder's Week Conference

Feb. 2-8

# An Emergency Call

America is at war. Millions of soldiers are crowding the army camps. Moody Bible Institute has launched a triple-headed drive to reach them for Christ in the camps.

☆ Irwin A. Moon, with his "Sermons from Science"—and his striking scientific equipment—has a Bible message with a fresh approach to young men. After a camp visit by Mr. Moon, one commanding officer wrote: *"The officers and enlisted men . . . desire to express, through their regimental commander, their sincere appreciation for the inspirational meeting presented here."*

☆ Colportage Literature—tells the old gospel story in new tracts and booklets especially designed to catch the eye of soldiers. One chaplain wrote: *"A young man who accepted Christ as his Saviour told me that he had read the Pocket Treasury (a Moody Colportage book) through*

*Sunday afternoon, and it undoubtedly prepared him to give his heart to God. This young man was the seventieth person to confess Christ in a little more than eight months."*

☆ MOODY MONTHLY—read regularly in 1,500 service reading rooms, is spreading into the new barrack day rooms. One chaplain, in asking for more copies, wrote: *"I appreciate the five copies of the Moody MONTHLY that were sent to me, but at the same time only a very few men are able to take advantage of these because of the large number of day rooms. . . . Could arrangements be made to supply enough magazines for 212 day rooms?"*

These three spearheads of modern evangelism are co-ordinated in one campaign. Your prayers and your gifts are requested. Only with your help can this new evangelistic ministry in the army camps be expanded to meet the great need. All gifts received will be allocated in the following manner: 75% to the Moon army camp meetings; 20% for Colportage literature, and 5% for Moody MONTHLY. Send your gift to Moody Bible Institute, Chicago.

# Editorial Notes

Our first thought is that America must be united as never before if this war is to be successfully prosecuted and terminated.

## Concerning the War

In this country of ours we have had considerable variations in political and economic theory. While we must not allow the communistic element in our country to take advantage of present circumstances, we must forget our lesser differences and unite in the common task of defeating the enemy. It is right to pray for peace, but we believe it is right and wise to pray for victory. And let us pray that God may so deal with our nation that we may be made more worthy of victory.

Our second thought is that we must guard our emotions. We must not hate the enemy. We must pray for those who oppose us. Let us be careful how we treat our neighbors who may have been born under the flag of some nation now arrayed against us. Some of these have become citizens and are entirely loyal. While we should be alert to every type of fifth column activity and should guard our tongues lest we furnish information to spies, we should treat our foreign-born neighbors as friends and with every consideration.

Finally, brethren, let us never forget that "righteousness exalteth a nation." Our nation has been unrighteous. Can it then expect to have the blessing of God in this conflict? We must daily pray for our country—not only its arms but its heart—that as a people we may be brought to the place of confession and repentance. And we should pray daily for our President in his new and solemn responsibilities, and for our precious boys who must bear the brunt of it all.

Missionaries everywhere and always need the supporting prayer of Christians, but never more than now. Ever since

## The Missionaries in the Far East

Japan attacked China the office of the missionary has held increasing hazards. Japan has made it as difficult as possible for them, and now that America and Britain are Japan's active enemies, no doubt much of her hatred will be poured out on the heads of missionaries. We need to stand with them in prayer. It would be a fine thing if churches appointed special periods for prayer on behalf of the workers in all the Far East.

In spite of the difficulties attending the preaching of the gospel in foreign parts,

there is encouraging news of revival in many directions. Dr. W. Wilson Cash, who has been for sixteen years secretary of the Church Missionary Society (Church of England), speaking of revival, recently said:

"It has not come to England yet, but it is coming. Meanwhile tens of thousands are being swept into the kingdom in Africa and other parts of the world. Even China today, in spite of war, is seeing bigger things for the Christian Church than ever before in its history."

Orthodox believers will be glad to know that Dr. Cash, a devout evangelical, has been made Bishop of Worcester (England).

Pray for world-wide revival. Pray for the missionaries everywhere, but as a special burden remember daily those who are laboring in all the lands and islands of the Far East.

As is well known, Mr. Moody had a wonderful faculty for getting money, whether it was a simple collection to meet some current expenses, or some large subscriptions with which to erect a new school building. Asked once as to the secret of his success in this particular line, the great preacher replied: "I urge people to give until they feel it, and then to keep on giving until they don't feel it."

When Mr. Moody was asked to conduct his first mission in London in 1874, it was a comparatively new thing to hold union meetings, and he was asked to meet a committee of ministers to explain his methods. Everything went smoothly until a minister of the Church of England asked Mr. Moody for his creed. Mr. Moody replied that his creed was already in print. A number of the clergymen seized pencil and paper, asking where it could be found. "In the fifty-third chapter of Isaiah," Mr. Moody answered.—From a very old copy of the *Ladies' Home Journal*.

We have never met personally the chief of chaplains, but his circular letter sent to chaplains reached our desk and we confess we like his spirit and his attitude toward the soldiers. In his concern to point out the sin and folly of profanity, he recently quoted the historic order issued by General Washington in 1776. We can do no better than

## Profanity

follow the example of the chief of chaplains, so we here repeat the quotation from Washington.

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly; added to this it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

This is written while on a long train journey. The other day in the distant city of embarkation, an hour was spent

## Futility

in a secondhand bookstore. Browsing among the books we picked up a well-thumbed volume entitled *Pathways to the Reality of God*. Written by a brilliant gentleman it presents in better than usual fashion the usual modernistic idea of man's search for God. God has not definitely and objectively revealed Himself to man, but man progressively and subjectively seeks to apprehend God.

The volume had underscoring and other marks of approval from the hand of an evident admirer. But on the flyleaf the owner of the book had written: "It is better to travel hopefully than to arrive." We cannot but wonder whether it was with satisfaction or sarcasm the quotation was inscribed.

That seems to be the best modernism can offer man—a journey. But we would here repeat our opening sentence: "This is written while on a long train journey." But, thank God, the journey has an end. Home and loved ones are just ahead. And they are real and tangible, not mere desires of the breast. And God and salvation and heaven are real and realizable.

Christians are rejoicing that President Roosevelt thought it worth while to designate January 1 as a day of prayer, and

## That Day of Prayer

they are especially happy in this thought, "as a day of prayer, of asking forgiveness for our shortcomings of the past, of consecration to the tasks of the present, of asking God's help in days to come."

Let us continue throughout the year

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"asking forgiveness." It is the proper attitude for a nation as high-headed and high-handed as ours.

Thank you, Mr. President, for this encouragement to those of us who believe God is able and willing. The nation is with you in waging this war, and many of us believe the warfare of prayer is fully as important.

Thinking in this direction, we should like to quote a friend, who in a recent letter said: "I have wondered, when Mr. Roosevelt spoke of America being the 'arsenal for the world,' whether it would not be better if the United States were 'the altar for the world,' and in several meetings have stressed II Chronicles 7:14."

Several months back we dropped a broad hint that the MONTHLY would be welcomed in army camps in both reading rooms and day rooms. Many friends responded, and now there are 1,378 copies mailed each month to army camps and naval stations for general reading. In some camps there are a hundred or more day rooms, so that the field is far from covered.

For the encouragement of those who are having partnership with the MONTHLY in this important ministry we would here reproduce a letter signed by two chaplains in a western camp. Addressing the editor, the letter says:

"Some time ago, we wrote you for help in placing religious magazines in our company day rooms. Your reply was both prompt and very generous. In behalf of our chaplain's office and for our men, we want to thank you for your generosity and for your interest in army morale.

"We also make these observations because your magazine meets our needs in a most admirable fashion. As a religious publication, your modernity [in format] is unparalleled. It is attractively printed. It is universal in appeal, for it speaks to people wherever they are, about the religious and spiritual conditions of men of all walks of life. It is almost cosmopolitan. And your editorials are excellent."

We are happy indeed for this testimony to the value of the MONTHLY in this special field, and we are grateful to Christian friends who through their prayerful gifts make it all possible.

A well-meaning group of preachers, whose spiritual growth has not kept pace with their reputations, have banded together to sponsor and produce a moving picture, "One Foot in Heaven." Money, enthusiasm, and time are being consumed in this venture, which its backers hope will have salutary effect on the industry.

No doubt the movie industry has given its encouragement to this project, but it would be naive to think the magnates have any idea this one picture is going to change production styles, or alter the taste of the movie public. In fact, the industry may be looking for a few

"moral" pictures which can be used to win to regular attendance that small but substantial group who are disgusted by the present polluted product.

Suppose "One Foot in Heaven" is a "good" picture, what then? Seeing one movie isn't like building one house, or even buying one suit of clothes. The house will do for life. The suit will last a year or two, or three. But the one "good" movie is over when it is once seen. What next?

As a solution to the problem of the generally unwholesome and unclean moving picture, producing one clean picture is equivalent to solving the problem of the saloon by asking the bar to sell more ginger ale.

Some of these well-meaning gentlemen a few years ago dedicated their ministries to the goal of "a warless world." Poor chaps! Some of them are entirely sincere in their shifting emphases from one decade to the next. They are trying to find a "gospel for this hour," not realizing that the old gospel is the gospel for every hour.

Founder's Week is just ahead of us (D.V.). The dates are February 2-8, and it is expected that the conference will not only bring together great

## Two Events

crowds, but will encourage many to pray for and expect revival. The theme will be "America's God-given Opportunity for Revival Today."

There are two events in which even those at a distance may participate. One is the all-night broadcast over station WMBI. This will be held (D.V.) Tuesday night. The other is the all night of prayer which will be observed Friday night, February 6. You can pray wherever you are. Pray for our nation and pray for a revival world-wide in reach.

Concerning the all-night broadcast, there are these facts. It will start at midnight, February 3, and continue until 6 A.M., February 4. Conference speakers, Institute staff, and former students will be heard in music, message, and testimony. WMBI is 1110 on your dial. Even though you are not able to get WMBI at other times, you should try it during these unusual hours. The fact that the air is quite free of other stations makes long distance reception possible.

Dr. Henry Ostrom, after long years of loyal service, went to be with Christ on December 20. He was eighty years of age, and had been on the staff of the Extension Department of the Moody Bible Institute since October 1, 1918.

## Dr. Henry Ostrom

Many will think of Dr. Ostrom as the successful tabernacle evangelist back in the days when such campaigns were in vogue. Others will recall him as conference speaker and Bible teacher. But all will remember him as one who was forever true to Christ and to the doctrines of the faith.

Dr. Ostrom had the confidence of all who met him and the affection of those who knew him. Evidence of this is the

fact that literally thousands of Christian workers spoke of him as "Uncle Henry."

It would be interesting to know how many hymn poems are of his authorship. A humble man in every way, he was especially reticent in regard to his poems which had been set to music. Few people know, for instance, that the words of "Is It the Crowning Day?" were written by Dr. Ostrom. Credit for the words are given to George Walker Whitcomb.

Pressed one day by a friend as to this hymn, Dr. Ostrom responded: "Yes, I wrote it. One of the nom de plumes I have used occasionally is George (my wife's father's name), Walker (the preacher who married us), Whitcomb (the man under whose preaching I accepted Christ Jesus the Lord as my Saviour). The little hymn does not quite reveal the reason back of it, for it is intended to be the first thought upon awakening in the morning, 'Jesus may come today,' etc. I think that tune by Charles Howard Marsh has seemed to make many people 'take to' it."

One characteristic of this good man should be particularly noted. He was intensely loyal. He was loyal to the Word of God and to the ministry entrusted to him. He was loyal to his family—his wife and children, in whom he delighted. He was loyal to the Moody Bible Institute. We are glad to record this in a day when human loyalties are frequently shallow. Above all, he was loyal to Christ—giving Him the pre-eminence in all things.

Dr. Henry Ostrom had an abundant ministry, and we are persuaded he has had an abundant entrance.

It is fitting to close this tribute by quoting a little poem written by this dear brother and called "Death." Appropriately it was read at his funeral service. In it one feels the victory of a life forever linked to Christ.

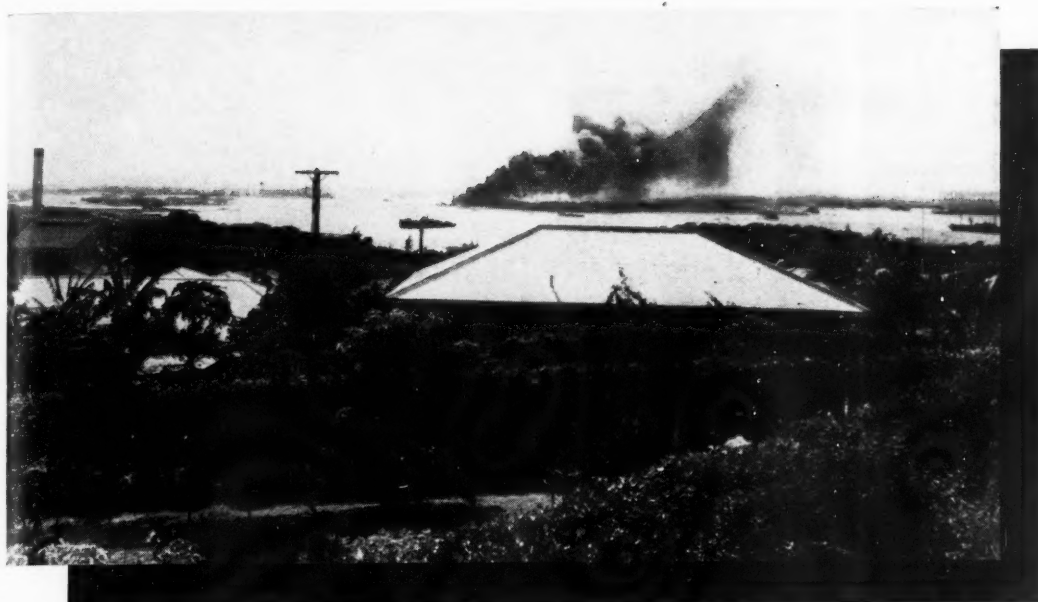
*Death! I have never met with you,  
Although we seem related;  
Perhaps before you get to me  
Your hunger will be sated.*

*But if I meet you I've good news:  
You've been annulled full surely;  
Your sting my mighty Saviour took,  
In Him I rest securely.*

*No place around my friendly board  
For you is in my story,  
For I have heard souls (Enoch-like)  
May mount, death-free, to glory!*

Prayer is a lifting up of the heart unto God, or a friendly talking with the Lord, from a high and a kindled affection of the heart. In the Word God speaks to us; in prayer we speak to Him. Prayer is the pouring out of a contrite heart with a persuasion that God will grant our requests, and give ear to the suits which we make unto Him. This prayer must be only unto God. "Call upon me," saith God. "Ask the Father in my name," saith our Saviour. It is prayer unto God that only hath promise, that only hath example in the Scriptures.—Archbishop Sandys (1558).

Moody Monthly



The U.S.S. Arizona burned and sank in Pearl Harbor, December 7, 1941. U.S. Army Signal Corps Photo from Acme.

## Remember

# PEARL HARBOR

By

REV. EDWIN FESCHE

WE live in a world of change and uncertainty. Where freedom from want and care could be most expected, suddenly from the skies come the Blitzkrieg horrors of modern warfare.

Our attention was recently drawn to an attractive advertisement of the Hawaiian Islands, appearing in a well-known magazine. Delightful wording told of the charm and restfulness of tropic scenes. We also read these words: "Here is one place left where *boonanea* (without care) preserves its full meaning." At the close the reader was invited to send "for additional data concerning these peaceful isles and the peaceful voyage to them."

The writer well remembers his visits to the palmed, carefree scenes of Honolulu, and feels that he has not read an exaggerated advertisement. The appeal, of course, was to attract tourists eager to escape the rigors of a northern winter and strain of modern life.

BUT THESE FAIR CLAIMS FOR HAWAII must be revised. Something has happened! As the dawn of December 7, 1941, was breaking in its quiet splendor, there suddenly rained from the sky hundreds of deadly missiles, the instruments of "man's inhumanity to man." It is estimated that three hundred Japanese airplanes swept in from the sea and, favored by their treacherous surprise, were little hindered in leaving a train of destruction and death.

Within a week, Secretary of the Navy Frank Knox had made a flying visit to the scene of enemy action and returned to the capital. Following his report to the President there was released to a

waiting public his appraisal of the damage done by this "hit and run" tactic that has become characteristic of Axis warfare. Battleships sunk and disabled, bombers destroyed on the ground, and still worse, three thousand killed. This barbarous stab at America's backdoor has unified the world's largest republic and given a battle slogan to its millions, "Remember Pearl Harbor."

YOU MAY ASK, "WHY REPEAT ALL OF THIS?" We answer, "The sad story presents a striking illustration of a Bible truth." Sinners rest in their fancied security and are often willfully ignorant of divine warnings about death and judgment to come. These warnings so faithfully given, but so carelessly heeded, will suddenly stalk up and take unprepared men into eternity.

Like our advertisement of the "peaceful isles," there can be an instant change to certain destruction. Indeed, this is what God has to say to the unsaved, "For when they shall say, Peace and safety; then sudden destruction cometh

upon them, as travail upon a woman with child; and they shall not escape" (I Thess. 5:3). This text can have an immediate application to the danger of being instantly ushered into eternity without warning, although its main bearing speaks of the time when Jesus Christ will return to the earth and startle a world of sinners ripened for His speedy judgment. Notice this will happen when men are saying to themselves, "Peace and safety." To the contrary, "There is no peace, saith my God, to the wicked" (Isa. 57:21). Divine peace is impossible for man until his sins have been forgiven.

Those sunny Pacific islands, with their graceful palms bending with the steady trade winds, have long been able to boast of their carefree ease and peaceful surroundings. Along with their dreamy music and bright-hued flowers, they were still only a few weeks ago promising peace to the wearied and worried of the outside world. Now those balmy scenes have been blackened by bomb craters, shattered buildings, and fire-gutted

(Continued on page 346)

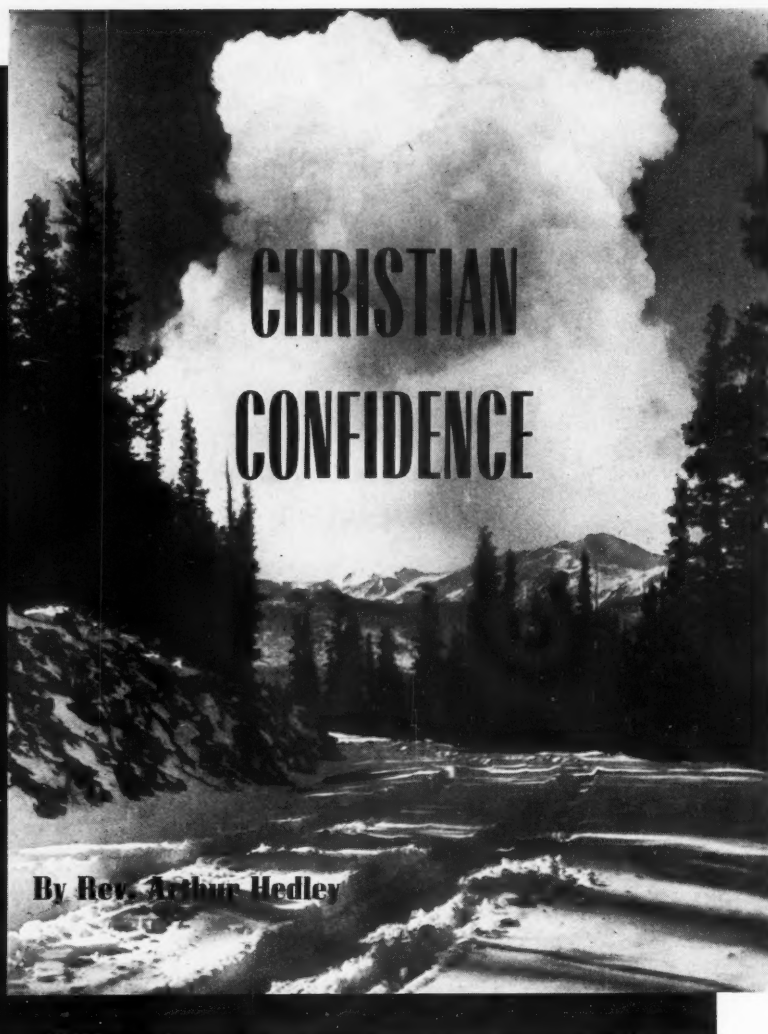
**I**N his first epistle, the apostle John refers to the signs by which the believer can be assured of his acceptance before God. If we believe in our hearts that Jesus is the Son of God, who became incarnate to be our Saviour, and if we show forth the fruits of saving faith in a life of righteousness (I John 3:7-10) and love (4:7-21), then we may know with certainty that "we are of God" (4:6). Abiding in Christ, walking as He walked (2:6), there will be born in our hearts through the Holy Spirit a strong confidence which, according to John, will manifest itself in three ways in Christian experience.

First in our prayer life such will be the confidence which "we have in him, that, if we ask anything according to his will he heareth us" (I John 5:14). The Greek word here translated confidence is frequently found in the New Testament. In classical usage it denoted that outspoken or fearless declaration of personal opinion which was recognized as the special privilege of the Athenian free-man. It was employed in this sense when Peter surprised the Sanhedrin by his bold and confident utterance (Acts 4:13).

Confidence in prayer is the consequence of right relationship with God. "If," says John, "our heart condemn us not . . . then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:20-22). To those who live in harmony with God's will, there is given a sense of freedom and confidence in the exercise of prayer. The prayers of those who live in the will of God are the echoes of God's own voice and the impulses of the divine will. Then we know we will have "the petitions that we desired of him" (I John 5:15).

In reading the biographies of saints who were mighty in prayer, we are impressed with two things: first, their wholehearted surrender to the will of God; then, their childlike confidence in God. Such was their confidence, that they asked for the seemingly impossible with a quiet assurance that their prayer would be answered. Prayer is much more than devout meditation. It is the making of a definite request of God in a simple childlike spirit of confidence and trust, resting in the promise of the Saviour when He said, "Ask, and it shall be given you" (Luke 11:9).

True prayer is essentially an active identification of the human will with the divine will. The knowledge that we are desiring what He desires, seeking what He seeks, willing with the whole strength of our souls what He wills, gives a holy confidence in approaching the throne of grace. Selfishness, disobedience, unconfessed sin, doubt as to our own integrity of heart, make prayer vain. "If I regard iniquity in my heart, the Lord will not



Denver Mountain Park in the Rockies west of Denver, Colo.

Cy LaTour photo.

hear me" (Ps. 66:19). But "if we walk in the light, as he is in the light" (I John 1:7), and conscience has no word of accusation against us, we can approach our heavenly Father in the same open and confident spirit as a child approaches its parents when there is nothing between them.

**T**HEN THE BELIEVER WHO ABIDES in Christ and lives to do His will, will meet Him at His appearing with a joyful confidence.

"And now, dear children, continue in him, so that, if he reappears we may have perfect confidence and may not shrink away in shame from his presence at his coming" (I John 2:28, Weymouth). On the part of those conscious of infidelity there will be fear, confusion, and shame. Our first parents, after they had sinned, lost all their confidence, and in their guilty shame shrank from God's presence. Guilt robs men of their confidence; they are almost afraid to speak

lest they betray themselves. The guilty guest without his wedding garment became speechless when his sin was discovered by the master of the feast (Matt. 22:12).

When Christ appears we shall either meet Him with confidence and delight, or with fear and shame. Concerning those to whom John wrote his epistle, the ground of their confidence would be that though exposed to error (I John 2:22, 24) they maintained their faith "that Jesus is the Christ." But the apostle clearly shows that the faith which gives confidence at Christ's coming is ethical in its results, revealing itself in holiness and in love. Only when faith is real, and its reality is proved in life and conduct, will it give quiet confidence at His appearing.

If on that momentous day we would be unashamed and unafraid, we must daily die unto self and sin and live unto God and righteousness, loving others not in word only, "but in deed and in truth" (I John 3:18). If we live for this great

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end, to meet our Lord with confidence and to win His smile, what a transforming effect it will have on our lives! We will then live so that should He come at any moment He will not find us engaged in any action which will cause us to blush with shame. He "that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

**F**INALLY, WE SHALL HAVE CONFIDENCE in the day of judgment. "Love is complete in us when we have absolute confidence about the day of judgment, since in this world we are living as he lives" (I John 4:17, Weymouth). The ground of this confidence is that God's love is perfected in us. The proof of our love to God is seen in our love to the brethren. Where such love abides, there God abides. "If we love one another, God dwelleth in us, and his love is perfected in us" (I John 4:12). The love of God is to be reproduced in the character and conduct of His children. We are to be "followers of God, as dear children; and walk in love, as Christ also hath loved us" (Eph. 5:2).

When, through God's love to us, our love to others is perfected, we can face the day of judgment without fear, for "perfect love casteth out fear" (I John 4:18). The believer has passed from death unto life, and will not come under the judgment of condemnation (John 5:24), but he must stand before Christ's judgment seat (II Cor. 5:10). When Paul was wrongly judged of men, he could wait with confidence for Christ's verdict in that day when the secrets of the heart will be revealed (I Cor. 4:1-5).

Confidence springs from the fact of our similarity to Christ: "as he is, so are we in this world" (I John 4:17). In sharing His attitude toward evil; His separation from its corruption, and enduring its hatred; in cultivating His mind and spirit in all our dealings with our fellow men, we become in some small measure even "as he is." Following Him in the path of faith, obedience, and love, we shall become one with Him in mind and purpose. And this being so, what cause shall we have to fear when we stand before His tribunal? We shall await His verdict with perfect confidence, conscious that we are standing before One who loves us and knows in spite of our shortcomings the sincerity of our love and trust.



When we think of a good shepherd we see love in its grace. Grace stoops, condescends, comes down from a lofty level to a lowly; and there is that in the shepherd's behavior. His sheep live a smaller life than his own. They are weak and helpless, readily bewildered, speedily at the end of their resources. But he draws close to comprehend their requirements, and they have perfect confidence in him. It was so with the divine Shepherd. He stooped. He descended from immeasurable heights. "The kindest thing God ever did to men," one of the mystics said, "was that He became a Man."—Dr. Smellie.

February, 1942

## The Face of Christ

By Martha Snell Nicholson\*

*As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.—Isaiah 62:5*

My beauty-loving eyes grow tired  
Of walls, and through long days and nights  
I often dream how it would seem  
Could I behold earth's fairest sights.

My pale hands never held a star,  
I never climbed a mountain height  
Nor sailed in tropic seas, nor saw  
Aurora Borealis light

The northern sky. I never glimpsed  
The beauty of the Taj Mahal,  
Nor watched a fading sunset paint  
The Alps with afterglow. Yet all

The loveliness of earth, if given me,  
Would not suffice. Some day these eyes shall see  
The face of Christ as He beholds His bride!  
And seeing, be forever satisfied.

\*The author has known twenty years of "pain and thankfulness."



## Brotherly Love Versus Bitterness

By Mrs. C. H. Lindblad

"Let brotherly love continue." No room for bitterness!  
For bitterness is like a sore that causes deep distress.  
It genders scorn, and strife, and hate, and grieves the Spirit dear;  
It clamors loud, shuts out His voice, so that we cannot hear  
Those accents sweet, much less obey; our faces lose their smile,  
And those whose lives He wants to bless through us, we but defile.

Like smoldering, deep volcano, alas! we know not when  
It may break forth, and spout abroad its venom upon men.  
Satanic dagger—bitterness! He waits for time and place  
When he can thrust it through our hearts, and we are in disgrace.  
Then circumstances get the blame! We argue loud and long  
About the facts and happenings, how someone else was wrong!

And, justified by actions theirs, from service we withdraw,  
Forgetting that it is for Him, in whom there is no flaw;  
For our beloved Lord and Christ, who suffered, bled, and died,  
Who opened not His blessed lips, though shamefully decried;  
Who, as a lamb to slaughter led, went on to Calvary,  
And with our sins upon Him laid, there died to set us free.

And hanging there, He cried, "Forgive; they know not what they do!"  
Can we for Him not suffer blame, to Him be ever true?  
True, He will never cast us out: so faithful is our Lord!  
He will receive us some glad day! But where then our reward,  
If we do now let Satan rob us of our service sweet,  
If we, in bitterness of heart, withhold more than is meet?

"Let brotherly love continue!" Let us in joy abound!  
Let us in unity and strength send forth the glad some sound  
Of His salvation, full and sweet, proclaim His loveliness;  
Forgetting self, and others' faults, show forth His holiness;  
In quietness possess our souls; in Him find peace and rest!  
And, as we yield Him full control, find we are truly blest.

# Gospel Song Leaders

## I Have Known

By

Professor Ernest O. Sellers



George Stebbins and Ernest O. Sellers

**E**XCEPT for occasional meetings and letters, I had little fellowship with George C. Stebbins. I last met him at the Billy Sunday meetings in New York, during the first World War days. It was therefore a great privilege to be able to visit him during the past summer.

Mentally alert, quite deaf, with amazingly little feebleness in walking for a man in his ninety-sixth year, Mr. Stebbins has lived with his sister, Mrs. Roscoe Miller, at Catskill, N.Y., since the death of Mrs. Stebbins in 1915. His vigor is surprising.

**O**NE OF MY FIRST QUESTIONS WAS, "Who was the most unforgettable personality you ever met?" He looked me in the eye and in a strong, clear voice promptly replied, "You ought to know that without asking; D. L. Moody, of course. He was the most sensible, consecrated Christian I ever met, and the greatest human."

It did not take long to discover that Mr. Stebbins has only the highest regard and respect for every one of God's servants with whom he has labored. Not one word of criticism or complaint did he make, or even hint at, about a single one. Nor did he offer comparisons by setting one off against another. Further evidence of this will be found by reading his *Reminiscences*.

It was only after being urged, that he talked about his compositions. "How many have you published?" "About fifteen hundred." "Your favorite?" "The Homeland, O the Homeland" (words by R. H. Hawels). He did take pride in the fact that his "Evening Prayer," written for a choir response while working in Tremont Temple, Boston, has been included in nearly every front rank church hymnal, including the *Canterbury Hymnal* of the Church of England.

Asked what he thought was the greatest need of Christians in our present world situation, he was thoughtful for a time, and then replied: "Human philosophies and governments all seem to have failed. About all I can see is for Christ to come back to earth and take charge of the affairs of mankind."

Mr. Stebbins knows the Scriptures and the plan of salvation. This is revealed in a letter (now in tract form) written to Hugh Main at the time of the death of Charles M. Alexander:

"When I started on the Christian life I had vague ideas as to my salvation. When my attention was directed to the conditions in the Scriptures, if I fulfilled them, I was assured of my salvation regardless of my worthiness. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' A simple statement easily understood, but it means the difference between life and death, make no mistake about it. We have as a present possession eternal life (see John 1:12; 5:24; 6:47).

"This is the glorious hope about which you have been singing for half a century. Presently the reality will burst upon us and we shall see with our eyes the face of our Redeemer."

After our parting prayer, he said, "Tell your students and friends that at even there is light." Never has my soul been more uplifted than during our brief fellowship together.

**S**INCE THAT VISIT, OTHER ASSOCIATES of Mr. Stebbins, with whom I have had personal acquaintance, have trooped through my memory. Naturally, D. B. Towner heads the list because of our relations as student and teacher, and later as associates on the faculty of the Moody Bible Institute. Professor Towner was an all round success in the field of gospel music, for he had little to do with any other form of sacred praise. As composer, teacher, soloist, and leader of mass singing—these combined—he had no superior. More of the songs of Mr. Stebbins are suited for solo singing than Dr. Towner's compositions. Dr. Towner was a staunch Methodist and seemed inclined to the camp meeting, mass singing, type of songs.

How Mr. Moody turned him from oratorio singing and music teaching to be-

come an evangelistic singer, and later prevailed upon him to teach at the Institute following the Chicago campaign during the summer of the World's Columbian Exposition, was an inspiring story to me at the beginning of my career. I thank God that my life came into contact with Daniel Brink Towner.

**N**ATURALLY, THE NAME OF CHARLES M. ALEXANDER finds an important place in this connection. He had just left the Institute to be associated with Dr. M. B. Williams when I entered as a student. His world-wide success, his sayings and methods of song leading were constant subjects of conversation and comment until the day of his home-going. My last fellowship with him was in Mr. Moody's room at the Institute. He was leaving for his home in England—and in a few weeks for the one above—and I was on my way about World War duties. Technically speaking, not a musician—he did not compose or write on musical subjects—Charles M. Alexander was without exception the greatest mass song leader I have ever known.

His winsome ways were infectious. His enthusiasm and honesty of purpose were so clear and real that none could help but do as he suggested. At the same time he was an indefatigable personal soul-winner. He was in a real sense the successor of Ira D. Sankey. He served his generation well, passed on a rich heritage of inspiration, and "fell on sleep."

(Continued on page 371)

# WHY I BELIEVE

## in the Everlasting Punishment of the Wicked

PART I



THERE are few today, even among the most orthodox, who contemplate with sweetness and delight, as the great Jonathan Edwards said he did, God's reprobation of the majority of the human race to everlasting misery. Since that eighth of July, 1741, when Edwards preached his tremendous sermon on "Sinners in the Hands of an Angry God," the doctrine of the eternal punishment of the wicked has gradually gone into obscurity until now its eclipse is almost total. To be sure, it survives in the creeds of the Church. But in actuality it is little preached and less taught, a fact which applies largely to the evangelicals, as well as modernists of our day. If any one doubts this, he has only to do as the writer has done,

and ask a representative group of Christian young people when they heard a sermon on everlasting punishment. The answer will be surprising in its revelation of the silence enveloping this solemn theme. That there is a hell, and that all who reject Christ will go there, is a Bible doctrine either ignored or else left to inference in many a church where the full gospel is otherwise preached, but where hell is mentioned only in the recitation of the Apostles' Creed.

This article is not a plea for a return to Jonathan Edwards' style of preaching and peculiar emphasis upon the terrors of hell. With all his grandeur of mind and devotion of spirit, he has been quite sufficiently criticized and even maligned.<sup>1</sup> Nevertheless, we may still learn, especially

those of us who would take seriously our responsibility of Christian witness, much from Edwards' personal attitude toward the awful truth he so powerfully preached. "If I am," he said, "in danger of going to hell, I should be glad to know as much as possibly I can of the dreadfulness of it. If I am very prone to neglect due care to avoid it, he does me the best kindness who does most to represent to me the truth of the case, that sets forth my misery and danger in the liveliest manner."<sup>2</sup>

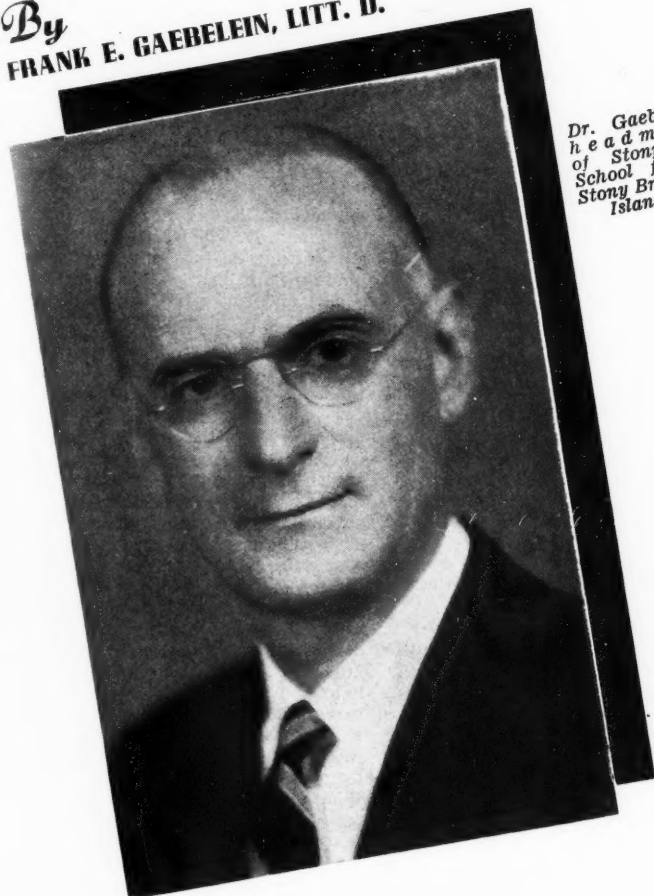
IT IS NOT NECESSARY, HOWEVER, for us to go to Edwards for orders to preach eternal punishment. Our Bible teaches it. And never has it been stated with greater power and starker reality than by our Saviour. Consider, for example, Mark's report of His burning words:

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched" (Mark 9:42-48).

That Jesus, the merciful Saviour who loves His own unto the end (John 13:1),

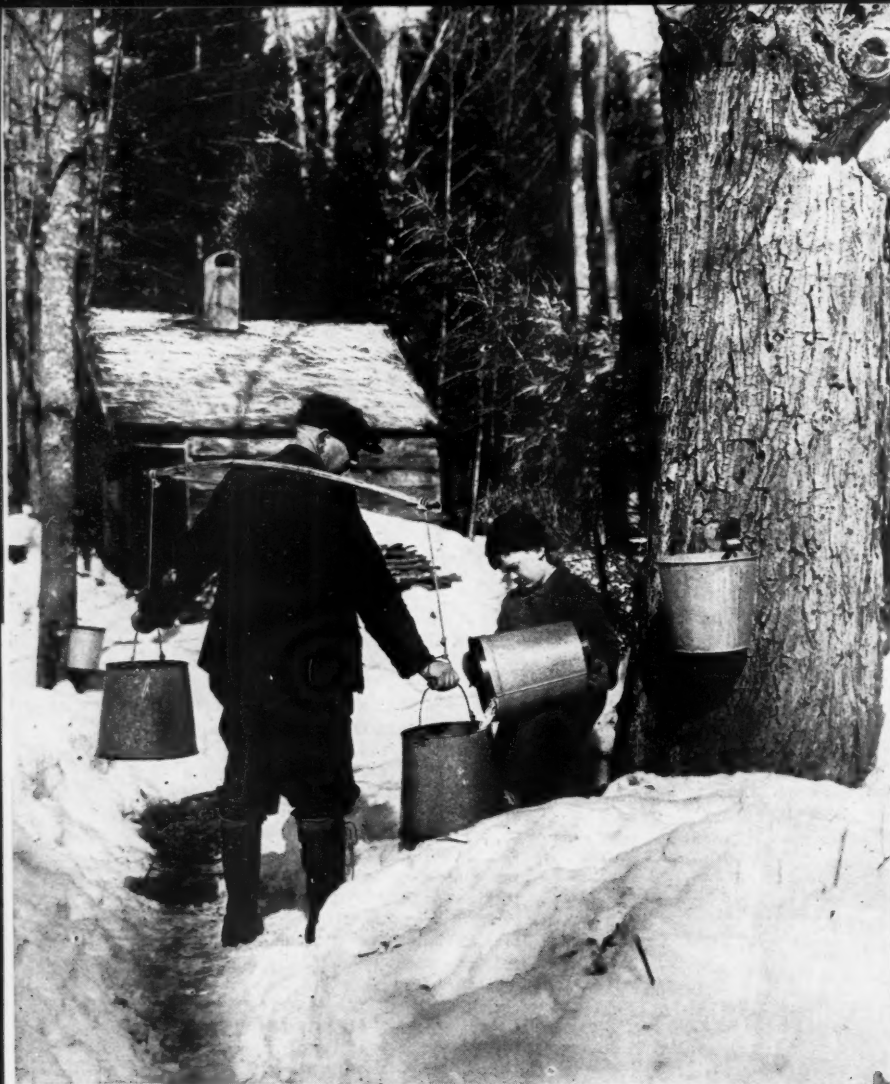
<sup>1</sup>Compare particularly the biographical article in the latest edition of the *Encyclopaedia Britannica*.  
<sup>2</sup>"Sermon on the Distinguishing Marks of a Work of the Spirit of God," quoted in *Selected Sermons of Jonathan Edwards*, by H. Norman Gardiner, p. 166.

By  
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Gathering sap for maple sugar, Warner, N.H.

Gendreau Photo

believed and taught the everlasting punishment of the wicked is beyond controversy, not only from the above great utterance, but also from other of His words, such as Matthew 5:22; 10:28; 23:33; Luke 10:15; and notably His tremendous story of the rich man and Lazarus (Luke 16:19-31).

But it is not our purpose to list the references to eternal punishment in the New Testament. Nor shall we begin by going back to Old Testament teaching on the subject. Christ taught eternal punishment—taught it with a directness and power of phrase nowhere surpassed in any other portion of Scripture. That fact is admitted by all Bible students. The words of Him who spoke as never man spake are in themselves enough guarantee of the awful reality of this dark truth. Jesus was no trifier. He who loved the lost world so much as to die for it never said a thing He did not mean. The indestructibility of His words and inescapable influence of His teaching authenticate even the hardest of His sayings. And therefore, when He speaks, whether of salvation or punishment, of heaven or of hell, of the love of God

or the wrath of God, men *must* listen.

**W**HY THEN DO I, IN COMMON WITH OTHER Bible-believing Christians, believe in the everlasting punishment of the wicked? The question has already been answered: *I believe in this solemn truth because Christ, the Lord of love, taught it.* In direct statement, in vivid parable, in powerful allusion He taught it, so that beneath all His doctrine is this solemn substratum of everlasting doom for the finally impenitent.

Having made this statement, however, one is immediately besieged with objections. Let us consider them carefully. They will teach us much regarding the great doctrine with which we are concerned. And as we do so, it will be our first task to look at the underlying reasoning of the many who today deny the plain teaching of our Lord as to the everlasting punishment of the wicked. That reasoning runs along these lines: "It is impossible for a God of love to cast any living soul into an eternal hell. Such punishment is too terrible. The mind of man is revolted at

the thought of never-ending torture. Why, the mere milk of human kindness would prevent us from inflicting such a penalty upon our fellow men. Is it credible, therefore, that God would be any less kind than we His creatures?" In some such way the objector to eternal punishment reasons. And we cannot deny the powerful emotional appeal of his argument. Yet its emotional strength is no certificate of its logical soundness, for truth does not always lie along the path of emotional least-resistance.

But what are we to say to this objection? Well, we may say just this. Those who advance it betray, as someone has well phrased it, "an irreverent solicitude for God." In their concern for the love of God they lay irreverent hands upon the infinite symmetry of His character, forgetting that God is not only loving, but also infinitely holy and just. Moreover, this seeming solicitude for God is really humanistic at the expense of the Almighty. This comes out clearly in the words of a writer on Jonathan Edwards who sums up the work of this staunch champion of divine justice in this sentence: "The great wrong which Edwards did, which haunts us as an evil dream throughout his writings, was to assert God at the expense of humanity."<sup>3</sup> But there can be no such thing as asserting God at the expense of humanity! Man was made for God, and, as the *Shorter Catechism* rightly puts it, "Man's chief end is to glorify God, and to enjoy Him forever." When a man dies missing that holy purpose for which he was created, he is indeed lost with an irrevocable and eternal loss.

The root fallacy of the objector to eternal punishment is an emotional and philosophical one. Because the doctrine offends his *human* sensibilities, he rejects it; because it runs contrary to his philosophical notions of how God ought to treat man, he will have none of it. And all the time he fails to see the colossal impropriety of man, with moral faculties ruined and spiritual vision distorted by sin, sitting in judgment upon the ways of Him who is the Judge of all the earth!

**N**OW THERE ARE TWO CLASSES OF OBJECTORS to the idea of eternal punishment. We may conveniently term them the downright unbelievers and the religious. We are not concerned in this article with the downright unbelievers. They will have none of the Bible; and consequently anything reported in Scripture, even from the lips of Christ Himself, is for them of no more authority than the words of any other ancient book. But with the second class it is different. They look to the Bible for light and guidance. They reverence the teachings of Christ. Yet they are faced with what appears to them to be irreconcilable difficulties barring the way to acceptance of eternal punishment. What are they to do? Well, there is only one possible thing for them to do, and that is to attempt to interpret the teaching of Christ about punishment in such a way as to fit their emotional and philo-

<sup>3</sup>Article on Edwards, *Encyclopaedia Britannica*, 14th edition.

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sophical presuppositions. And this is exactly what has happened.

The attack upon the doctrine of eternal punishment from within the ranks of the religious therefore rests upon the definition of certain Bible words and the interpretation of certain phrases and figures of speech. The problem is one of definition. In no case affecting vital Christian doctrine is sound exegesis more vital, for here is where loose thinking and unscriptural phraseology on the part of the orthodox have taken heavy toll.

But what are the words in question? They are the following: life, death, immortality, everlasting, and eternal. Once a Christian understands these terms, he should be fortified against the inroads of heresies as to future punishment, such as conditional immortality, outright annihilationism, or the various forms of universalism.

**L**ET US PROCEED TO EXAMINE THESE TERMS. Doing so will bring us to another reason for believing in everlasting punishment, a reason which, in its personal application, may be phrased in this way: *I believe in the everlasting punishment of the wicked, because the words in which the Bible states this truth cannot mean anything else.*

Take first of all the adjectives eternal and everlasting, for it is around them that much of the controversy centers. It is not *future* punishment which is the ground of difficulty. It is *everlasting* punishment. The objector accepts the worm of which Christ so solemnly speaks, but denies that it never dies; he assents to the punitive fires, but refuses to believe them unquenchable. And he supports this view with a perfect maze of subtle arguments going back to the original Hebrew and Greek translated by our English equivalents of eternal or everlasting.

To enter at all fully into these arguments is quite beyond our present limitations.<sup>4</sup> Nor is it necessary. For there is an answer which can be briefly given and which, in its plain simplicity, quite demolishes the elaborate endeavors which have been made to explain away the unendingness (if we may use the word) of future punishment. That argument may be stated thus: It is a fact of Scripture that the same words used in both Old and New Testaments for the everlasting punishment or suffering of the wicked are also used in reference to the eternal Being of God and the everlasting character of heaven. Therefore, the attempt to limit the meaning of these words to anything less than eternity proves too much, and destroys not only the unendingness of hell, but also the eternal character of God and of His heaven.

**A**ND NOW TO THE WORDS THEMSELVES! The Hebrew translated eternal, or everlasting, is *olam*. We find it used of God thus: "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God" (Hebrew, *El olam*) (Gen. 21:33).

<sup>4</sup>Those interested in them will find perhaps their most able presentation in Edward White's famous book *Life in Christ*.

And in Psalm 90:2 we read the majestic statement, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting [*olam*] to everlasting [*olam*] thou art God." But then turning to such passages as Obadiah 10, where we read of Edom being "cut off forever," or where the reference is to the "everlasting confusion" of the wicked (Jer. 20:11), we find the very same word *olam*.

To these facts the reply is made that, after all, the use of a word is affected by its context, and certain passages are adduced where *olam* is obviously not used in the full sense of eternal (cf. Lev. 25:46). This is granted, as indeed it must be. But it has no bearing whatever on the argument, as Daniel 12:2 powerfully shows. For at that place in the Old Testament we have everlasting (*olam*) applied twice in one verse—the first time to the heavenly state, the second time to the state of reprobation. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Now, if everlasting does not mean everlasting in the second case, by what feat of logic can it mean anything different in the beginning of the verse?

And so, turning to the New Testament, we find the same thing. Here the Greek word translated eternal, or everlasting, is *aionias* (literally, age-lasting). The Greek equivalent of ever, forever, etc., is expressed in various phrases of similar import, such as *eis aiona* (to the age), *eis aionas aionon* (to ages of ages), and *eis tous aionas ton aionon* (to the ages of the ages). Bearing this in mind, we examine some passages.

In Matthew 18:8, the Lord Jesus speaks of everlasting (*aionios*) fire; in the very next chapter He uses the identical word (*aionios*) to refer to everlasting life. In Jude 7 the wicked dead of Sodom and Gomorrah are spoken of as "suffering the vengeance of eternal [*aionios*] fire," but in verse 21 Jude exhorts his readers to keep themselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal [again *aionios*] life." Similarly, Revelation 20:10 gives the final doom of the devil as being "cast into the lake of fire and brimstone where the beast and false prophet are, and shall be tormented day and night for ever and ever" (*eis tous aionas ton aionon*—to the ages of the ages). And, going on to the closing chapter of the book (22:5), we read of

Winter evening in Washington Square, New York City.

Gendreau Photo





the blessed in heaven that "they shall reign for ever and ever" (again, to the ages of the ages). Yes, the everlastingness of punishment is set forth in Scripture terms parallel with the duration of heavenly blessedness. The former can not be limited without limiting the latter.\*

**O**UR NEXT PROBLEM IS ONE OF DEFINITION. What is life? What is immortality? What is death? Here we must proceed with the utmost caution. Let us begin by asking a question. Are all men immortal? Ask that question of Christians and most of them will reply in the affirmative. "Why, yes," they will say, "all men are immortal, because all men have immortal souls." But they are wrong, as the conditional immortalists and others holding unscriptural views on eternal punishment are quick to detect. In strict Bible usage, man is not naturally immortal.

There are three Greek words translated immortality in our English Bible. The first, *athanasia*, is used only three times; the second, *aphtharsia*, eight times; the third, *aphthartos*, seven times.<sup>7</sup> *Athanasia* means deathlessness, and *aphtharsia* and *aphthartos* mean incorruption. None of these three words means mere continuance or duration of existence.

That this is the case is at once plain from a consideration of their usage. Says Paul in his great resurrection chapter (I Cor. 15:53): "This mortal [*thnetos*, dying] must put on immortality [*athanasia*, deathlessness]." But if man is naturally immortal, i.e., not subject to death, how can he die; and how, if he cannot die, can he be spoken of as putting on an immortality which he already possesses? Again, if we are all immortal, how is it that Paul speaks of Christ in these terms (I Tim. 6:16), "Who only hath immortality"? Or, to go to the other word, *aphtharsia* (incorruption), we ask in what way the apostle (Rom. 2:7) can speak of the righteous seeking "for glory and honor and immortality" if they are already immortal. And in I Timothy 1:17 he praises God as "the King eternal, immortal (*aphthartos*), invisible." Clearly, therefore, immortal conveys a thought different from eternal. No, immortality is not to be confused with duration of life. And therefore the common phrase, "the immortality of the soul," is not a scriptural term and is thus misleading.

**W**E PASS NOW TO ANOTHER WORD—LIFE. Here exact definition is al-

\*Compare *Human Destiny*, by Sir Robert Anderson, Appendix, pp. 209-213, for a full listing and discussion of the New Testament passages where the words discussed in this paragraph appear.

<sup>7</sup>Compare *Endless Being*, by J. L. Barlow (Fleming H. Revell Co., 1888). This little book, to which the author is deeply indebted, is a masterly discussion of these terms. It is unfortunate that it is out of print.

<sup>8</sup>*Athanasia*—I Corinthians 15:53, 54; I Timothy 6:16. *Aphtharsia*—Romans 2:7; I Corinthians 15:42, 50, 53, 54; Ephesians 6:24; II Timothy 1:10; Titus 2:7. *Aphthartos*—Romans 1:23; I Corinthians 9:25; 15:52; I Timothy 1:17; I Peter 1:4, 23; 3:4. *Athanasia* is always translated "immortality" in the King James Version, *aphtharsia* is so translated only twice (Rom. 2:7 and II Tim. 1:10), and *aphthartos* is translated "immortal" only once (I Tim. 1:17).

most impossible, for neither science nor philosophy knows exactly what life is. Nevertheless, there is a fundamental distinction relating to life that must be understood if we are to think soundly about the great issues of human destiny. We must be clear as to the distinction between life and existence. The two are not synonymous. That this is true, a moment's reflection will make plain. A stone, a building, a mountain, any inanimate object has existence, but it does not have life. Life though it presupposes existence, is something different from existence. Just what it is, no man knows for certain. But we may say in general that it is a *condition of existence*. Many things in this world have existence; they are in a state of being. But only some of them have something beyond mere existence; they have a certain response to their surroundings, a functional adaptation to their environment, a power of growth and change which we call life.

The importance of this distinction can hardly be overestimated. It is important because failure to grasp it leads directly to those erroneous views of death which underlie the reasoning of those who deny the everlasting punishment of the wicked by terminating this punishment in an ultimate annihilation. Note their reasoning. It goes something like this:<sup>8</sup>

1. Life and existence are the same.
2. Death is the opposite of life.
3. Therefore, life being existence, death is non-existence. And, we may continue, if death is non-existence, then annihilation is the final end of the wicked and their punishment is not eternal. Add to this a careful selection of texts having to do with the destruction of the sinner, and the way is opened for the acceptance of the unscriptural and Christ-dishonoring theory of annihilation. But disprove the identity of existence and life<sup>9</sup> and the whole argument is shown to be baseless.

What, then, is death? Well, we may say that it is the opposite of life. But life, whatever it may be in its essence, is, as we have seen, a condition of existence, not existence itself. Therefore, death cannot be non-existence. So we are shut up to the conclusion that, like life, death too is a condition of existence, a condition quite opposite to life—yet a condition, not a negation of existence.

**B**UT WHAT ARE THESE TWO CONDITIONS of existence which we call by the terms life and death? Think first of the constitution of man. According to general biblical teaching man is a trinity, made up of spirit, soul and body. Or, if one's theology rejects the trichotomy of man, he will think of him as a dichotomy—made up of soul and body, soul and spirit being considered identical. In either case the life of man is related to the unity between his component parts. It is this harmonious accord that constitutes the condition of existence we know as human life.

Now let us attend closely, for our sub-

<sup>8</sup>Compare *Endless Being*, J. L. Barlow, p. 51.

<sup>9</sup>John 17:3 plainly shows that eternal life is more than mere existence.

ject demands careful reasoning. Destroy this harmony between spirit, soul, and body, and you have not cessation of existence but a disharmony and disunity of existence which is that condition known as death. In other words, when the Bible uses the word death, it does not mean that existence ceases, but that a separation, a rending apart of the essential components of the man, has taken place. Death, therefore, is not non-existence, but separation of spirit, soul, and body. Existence goes on until the resurrection. Then to the redeemed will be given immortality (deathlessness) and incorruptibility, for "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality [deathlessness]" (I Cor. 15:52, 53). Thus the redeemed, who already have eternal life which is a present possession (John 5:24), these same redeemed receive the further gift of *athanasia* (immortality—deathlessness) and *aphtharsia* (incorruptibility) whereby they can never again come under the sway of the last enemy to be conquered, which is death.

But the wicked dead, impenitent and unredeemed, are also raised to appear before the Great White Throne. This awful scene is pictured with haunting terror in Revelation 20:11-15, where we read of the dead (i.e., the wicked dead) both small and great standing before God. Then the books are opened, and the wicked dead are judged out of the books of the Almighty, "and death and hell" were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. The second death and the lake of fire are synonymous terms, both referring to the eternal state of the wicked dead. And this state is not annihilation, but the lake of fire, that very place where, as the Lord Jesus so solemnly says, "their worm dieth not, and the fire is not quenched" (Mark 9:44).

**W**ITH THIS MENTION OF THE LAKE of fire it may be well to pause to consider whether or not such expressions as "where their worm dieth not, and the fire is not quenched" are figurative or literal. The modern tendency is all toward calling them figurative, the feeling being that thus their severity is

(Continued on page 375)

<sup>10</sup>Greek, *hades*, the place of the departed spirits, here finally merged with the lake of fire. It is used in the New Testament for the place of punishment, but not in the classical sense of a twofold place having one side for torment and the other for blessedness.

Two other words are used in Scripture for hell—*gehenna* and *sheol*. *Gehenna* is from the Hebrew *ge-hinnom* (Valley of Hinnom). The Valley of Hinnom was the seat of the idolatrous worship of Molech, to whom children were burned (sacrificed by fire). Offal was also collected there. Consequently this place name became the symbol of extreme judgment and eternal punishment. It is especially associated with fire as the source of torment. As body and soul are thought of as suffering in it, it therefore presupposes the resurrection.

*Sheol*, a Hebrew word sometimes translated grave or pit, stands for the unseen world, the state or abode of the dead. In the LXX it is translated by the Greek *hades*. It is the antithesis of the living condition, but not a state of unconsciousness nor a state outside God's jurisdiction. The Old Testament hope for immortality was deliverance from *sheol*.



## Three

## Poems



Anti-aircraft Practice

Acme Photo

### One Night in an Army Camp



Ten thousand men, and yet so lonely;  
As many mothers lonely, too;  
Ten thousand dreams are interrupted.  
Ten thousand uniforms are new.

The hour is late; I should be sleeping;  
The drill was hard and long today.  
A fine bunch these asleep around me—  
How strange our paths should cross this way.

What means this muddle—war's confusion—

They said we had a better world,  
And now some stirring phrase of freedom  
Is ours, as war flags are unfurled.

The other night the wind was sighing;  
It seemed to be in awful pain,  
And I was sure I heard it moaning  
As it came drifting back again.

I wonder if the wind remembers  
The boys and wars of days gone by.  
To think of man's repeated folly!  
And all the wind can do is sigh.

How foolish seems all human wisdom!  
It could make even angels weep;  
It must be God will soon do something—  
So, "Now I lay me down to sleep."

—Will H. Houghton

### A Quiet Presence



The quiet of Thy presence, Lord,  
Is ours, midst world confusion,  
With all life's cares, perplexities,  
Abounding in profusion—

A quietness that needs no place  
Of careful cultivation,  
The victory of inner peace,  
Whatever lot, or station.

The airport and the speeding plane,  
The duties so demanding,  
Yet bring Thy holy presence, Lord,  
Peace over all commanding.

As Thou didst still the troubled sea,  
Rebuking wave and billow,  
Just so in rolling bus or train,  
Thy quietness our pillow.

And what though war should load our hearts  
With apprehension, sorrow?  
Yet Thou Thyself wilt be our peace—  
Today, tonight, tomorrow.

Around us men with jittered nerves,  
And cigarettes, are swearing,  
Explosively expressing self,  
Emotionally despairing.

But Thou dost keep in tranquil peace,  
In quietness abiding,  
The minds of those who rest in Thee,  
Their fears and cares confiding.

—Will H. Houghton

### Faith! What Faith?



Makers of books cry,  
"Faith—have faith."  
Editors sigh,  
"Have faith—have faith."  
The world is rough and harsh today;  
Warmongers now have had their way;  
But commentators all will say,  
"Have faith—have faith."

But faith in whom?  
This faith, bland faith,  
In the sure doom  
Of blank unfaith?  
Or the soon end of all who hate?  
Dictators' fall at some near date?  
What do you promise—why so late  
With faith—keen faith?

God in His Word says,  
"Faith—have faith."  
He is the Lord;  
Have faith, strong faith.  
Make Him the object of it all;  
If Christ you trust, you cannot fail;  
Believingly His name you call  
With faith, plain faith.

—Will H. Houghton



New York at night, looking south from RCA Building, Radio City.

Gendreau Photo

# A Jew and Christ

By

MRS. RAY D. STEWART

**M**ANY years ago, a young Jewish boy came from Russia to the land of the free, rejoicing in the fact that he could come to America where all men are free and equal and where he would be welcome.

Even as he walked along the streets of New York, before he could understand their words, he smiled at the people as they waved their hands at him—and his heart warmed to the strangers about him. But, oh, the sad awakening when he found that what he had taken as friendliness was derision and the spirit of hatred of the Jew that he knew so well—"Sheenie!—Sheenie!—Christ-killer!"

As time went on, he started a little tailoring business, going about the streets with his cart. Finally, he had a thriving tailor shop in St. Louis, a beloved wife and children, and many Jewish friends. He spent his spare time, as did most of his friends, in card-playing, dancing, and theater-going, trying to forget that hopeless feeling and fear that is in the Jewish breast; in the morning saying, "Would

to God it were evening," and in the evening, "Would to God it were morning."

**B**UT NOTHING FILLED THAT HEART which could satisfy; the love that only God could give was lacking. About this time, Gipsy Smith came to St. Louis, and all the fundamental churches banded together to have a great evangelistic campaign. The coliseum was rented for the occasion, a huge building seating thousands.

A young woman stenographer in the employ of Joseph Flacks (for such was the tailor's name), one who loved the Lord and His brethren after the flesh, asked him to attend the services at the coliseum. He accepted the invitation and soon after went to the box office, expecting to buy a ticket, but found that for once he could enter free.

The usher, under the guidance of the Holy Spirit, seated him next to Dr. and Mrs. Rehfeld. Mrs. Rehfeld whispered to her husband, "There is a Jew sitting

next to me. Do you want to move over and talk to him?" Dr. Rehfeld, who had a real love for the Jew, was glad to sit next to Joseph Flacks, and soon entered into conversation with him. Learning that Mr. Flacks was an orthodox Jew, he brought home to him such scriptures as Isaiah 7:14, concerning the virgin birth, and Isaiah 53.

**A**FTER THE SERVICE, THEY ENTERED into the Scriptures again, and Dr. Rehfeld offered to stay up all night, if necessary, to prove to this man that Jesus Christ is indeed the Messiah of the Jew and the Saviour of the world.

An engagement was made for the following morning. They were to meet with Harris Gregg, pastor of the Washington and Compton Presbyterian Church.

Perhaps there was a feeling in Dr. Rehfeld's heart that this engagement would not materialize, but at the appointed

time Joseph Flacks, whom God was to signally honor and bless, arrived. Finally, in fairness of mind, he was obliged to admit that the prophecies of the Old Testament were fulfilled in the New.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12, 13).

**R**EJOICING IN THE FORGIVENESS of sins and love that flowed into his heart, Joseph Flacks went home and confessed to his wife that he had found Jesus the Messiah. But he discovered, as many Jews had before him, that the one whom he dearly loved turned against him, declaring him dead to her, and deserted him, taking the children, never to return.

This was a blow to him, although he might have expected it, as he certainly was aware of the persecution Jews received who accepted Jesus Christ as Messiah and Lord. But God gave him grace to go on, and in later years his children were permitted to see him, and he enjoyed them very much.

He mingled with Christian brethren, some of whom loved him, but others plainly showed that he was not welcome in their society. This was just the opportunity the adversary was waiting for, and soon Mr. Flacks was tempted to return to his old life of pleasure, to look up his old friends who had deserted him, and to forget the things he had learned.

**O**NE SUNDAY AFTERNOON, HE ATTENDED a meeting at the Bible Hall on Finney Avenue in St. Louis. A Jewish friend who had been converted, long since gone home to be with the Lord, was with him. At this very time, Joseph Flacks was seriously turning over in his mind the coldness of certain Christians, his wife's abandonment, his failing business, his love for pleasure, and the hardships he had already encountered.

A trivial incident occurred at this meeting that proved to be the crisis in his life. A young woman, daughter of the pastor of the gospel hall, saw Joseph Flacks without a hymn book. She knew very little of the Scriptures, not having "hearing ears," but she loved her father dearly and knew he loved the Jews. With a smile she walked over to Mr. Flacks and handed him an open hymn book. This was a small thing indeed, soon to be forgotten by her, but recalled to her memory ten years later when Joseph Flacks called in her home in Los Angeles and told her that God had spoken to him through that gesture. "If this young woman can find pleasure here and be happy, there must be something to it." And he was brought to the realization that all the worldly pleasures had never satisfied him and that only Christ can satisfy.

**S**TEP BY STEP HE WAS LED out into the Christian life. His business utterly failed and he was reduced to twenty-five cents in his pocket when God opened the way for him to attend the

Moody Bible Institute. There he met Louis T. Talbot, now pastor of the Church of the Open Door, Los Angeles. They were roommates, and this must have proved a mutual blessing.

All this time there had been a question in his mind: "How can God be three Persons?" Every Jew finds this a problem, and it is a mystery. "Great is the mystery of godliness." Finally, he asked God to show him, and the answer came one night, which satisfied his heart and mind.

**A**FTER HIS GRADUATION FROM THE INSTITUTE, he had many golden opportunities, encircling the globe many times preaching the gospel, winning souls to Christ, sending young people to Bible schools, and making thousands of friends.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first" (Mark 10:29-31).

In his last days, Mr. Flacks' health began to fail. A doctor at Johns Hopkins Hospital told him he had cancer, and only three months to live. He began to prepare for his homegoing. He called on many of his old friends to say good-bye, and changed his home from Minneapolis to Paterson, N.J., where a dear friend ministered to him. Here he wrote his farewell address and prepared a card to announce his death—"Triumphant through grace." He moved out of "the old mud house" on May 14, 1940.

The monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling about the salvation of Jesus Christ.—D. L. Moody.

SERVICE CLUB, 37th DIVISION  
CAMP SHELBY, MISS.

January 4, 1942

Hello, Moody Monthly:

Imagine finding you here in an army camp library. Surprised? Well sure -- it's like meeting an old friend from home (and these pine-covered hills of the "deep South" are a long way from home!). It's good to see you again, Moody Monthly. I bid you welcome, as indeed you are.

I don't know who's responsible for your being here, but the generosity behind it is greatly appreciated. It's a joy to lay aside news weeklies and military times to read a message of real peace. A great blessing ... but say -- I just thought of something. There are other army camps in this great land of ours; lots of them. Do you pay them all a monthly visit? I sincerely hope so, because I have buddies scattered all around who would delight in dog-earing your pages in double-time. Oh, oh, it's time to report; but thanks for "enlisting" in Uncle Sam's Army.

May the grace of our Lord Jesus Christ ever increase your influence and ministry.

In His service,  
Pvt. S. S.

February, 1942





Representatives from 77 colleges and universities marched in the academic procession at the inauguration, April 29, 1941, of Dr. White, seventh president of Hardin-Simmons University, Abilene, Texas.

*As he spake these things, many believed on him. Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed.—John 8:30-36, R.V.*

**N**OTE the expression, "And have never yet been in bondage to any man: how sayest thou, Ye shall be made free?" Of course the Jews had been in subjection, in bondage, to Babylonia, Assyria, Greece, Egypt, and Rome; but they were thinking, as Jesus was thinking, about another type of freedom. They believed that from the spiritual standpoint they were free. Regardless of what might happen to them in a national and political way, they were the seed of Abraham; therefore they were free regardless of the terms of bondage that might be imposed upon them.

Jesus answered them by saying that whosoever committeth sin is a slave of sin and is not free. "If ye continue in my word," He says, "ye shall know the truth, and the truth shall make you free." Later on to all practical purposes Jesus is saying, "I am the embodiment of that truth, the appropriation of which will make you free indeed."

**A** FALSE CONCEPTION OF FREEDOM has brought our civilization upon the rocks. There has been one word almost deified in our generation. It is the word *freedom*. But it has been largely

a false conception of freedom. God has given us a passion for freedom that is normal and eternal. God intends that every soul some day shall be unfettered and completely free. Those that do not enter into that freedom miss the glorious purpose of God for their lives. Yes, this generation has thrown off what it calls the yoke of the past, referring to the discipline and restraints of godly morals and ethics. Many have defied the laws of their land without any sign of compunction of conscience, pretending to conserve their freedom. Laws are for the protection of the weak and discipline of the strong, but the strong burst asunder, in the name of freedom, those restraints intended for the protection of society and the welfare of the underprivileged and unfortunate.

Freedom is a great thing. God grant that the passion for it may never die, and may we never become a subservient people! May we never surrender our freedom of press, of speech, of conscience, and of religion! But remember that a false conception of freedom is destroying our freedom and making us slaves. Sociologists, psychologists, and philosophers of our generation, many of them, have given us a point of view of life that has been rotten to the core. But, thank God, among the first-rate thinkers of this group there is an encouraging return to normalcy, decency, and the fundamental conception of freedom.

**M**ANY PEOPLE THINK THEY have been emancipated. They say that virtue itself is a conception of elders who have come to the point where their natural desires have no particular significance to them. In order selfishly to restrain the young, they impose certain taboos upon them. There has grown up as good bedfellows the doctrines of self-expression and behaviorism. One of them asks us to turn loose our passions without restraint or discipline, to go back to a sort of jungle self-indulgence; the other takes away from us the sense of responsibility because we are alleged to be the victims of heredity and environment; and thus both of them unleash the worst and suppress the best that is in mankind. We have the consequences of such silly conceptions of life in the crime wave and international disorder and persecution today.

It may seem a strange Doctrine to many when I assert that the way of freedom is through discipline. The way to freedom is through surrender, through self-denial. I mean freedom

# The

# The False Freedom

By

W. R. WHITE, TH. D.



Dr. White

which is freedom indeed. There are many people in our land who are saying today, "There is no authority that is going to hold the big club over me." "I recognize no authority save my own self." They even say that religion and God are inventions of rulers and privileged classes to keep the masses in subjection. But you know, my friend, there is no fool like an educated fool. Some of the most brilliant minds can easily become the victims of vicious thinking and render a great disservice to society and mankind.

**L**OOK AT THE MATTER OF DISCIPLINE! Do I want the freedom and haphazard processes of the mediocre, or the real freedom of the disciplined and successful? Here is a pianist who refuses to train or discipline himself. He is not going to surrender much of his time to prepare. He follows the natural impulses and gifts that may be his. He comes before a great audience and gives a mediocre performance resulting from his haphazard training and discipline. But here is another man who gives himself to four hours of practice each day, and when he touches those keys they move with a deftness that suggests the freedom of efficiency and skill. So it is with life.

Do you want the freedom of a failure? Or do you want the discipline that results in the freedom of a glorious success? There is no such thing as achievement of any consequence without discipline and rules and regulations and principles, that guide and cause us to eliminate the less desirable and grasp the more desirable. I cannot discipline every choice of my life, every moment, every second, every deed and act. No. But I can choose habits and skills which will determine the course and character of my life. Then I will enter into that larger freedom instead of being deceived by a false freedom, which is described as "a way which seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12), the ways of slavery.

Yes, I can choose a course in life that gives for the moment a sense of release and freedom, but which leads to an increasing slavery. Or I may make a choice which may seem to be robbing me of my freedom, but which is increasingly releasing me to the largest possible freedom of life. There is the question of restraint and morals that have been tried out and evaluated as the finest and best in experience. No, we cannot throw them aside without suffering the dreadful consequences thereof, which we now see in the harvest apparent in the life of our

nation and the world.

We may gain our freedom by surrender. You say, "But I will surrender nothing. I am going to be independent." The moment you say that you are surrendering to a philosophy of life that will enslave you. It is only a question as to what or who will master you. And you exercise your freedom in choosing the mastery that shall make you free indeed, or the mastery that shall increasingly enslave you until it shall rob you of every vestige of real freedom.

There are expressions in the New Testament that sound strange and paradoxical. I refer to those expressions where the followers of Christ call themselves His servants and bondslaves. In referring to their freedom and their liberty they would say: "Where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). These were a group of folk who had none of the ordinary rights of life as the average individual had, but they were the freest people that walked the earth because they had an inside spiritual freedom that none could take away from them. By becoming the slave of Christ, the apostle Paul seemed to be the freest man of his day and generation.

Do you think you would lose your liberty by surrendering to truth? Or would you lose your liberty by surrendering to error? Do you think you would lose your liberty by surrendering to beauty or to ugliness? You have to choose. Do you think you would lose your liberty by surrendering to goodness or to evil? Do you think you would lose your liberty by surrendering to love or jealousy, envy, and hate?

Some say, "I wouldn't mind surrendering to truth, beauty, goodness, and love, but I am not going to surrender to any potentate on earth or in heaven." But what if I should tell you that there is One who perfectly embodies truth, goodness, and love. I would rather surrender to beauty, truth, love, and goodness that enshrine a heart and that find expression in a personality that can fellowship with me, than to some abstractions, however fascinating they might be.

Jesus Christ is saying here, "I am the embodiment and incarnation of truth," and He is. Jesus is the embodiment of beauty in its highest sense. He is the pulsating incarnation of goodness and He is love itself. Therefore, in surrendering

to beauty, truth, love, and goodness as embodied in Christ we avoid the opposite and enter into the larger freedom which they would bequeath to us through Him.

**T**HERE IS SUCH A THING as finding our freedom by self-denial. Listen, my friends, one of the heaviest loads that shall ever come down upon your backs will be the consciousness of wasted years. May I say to you, the worst reaction or depression that can come to your spirit will be to see the hope you had pursued for life let you down at last. The most bitter disillusionment and disappointment that can come to you will be to realize at the end of life that you have made a big investment in little, losing causes. The highest freedom will come from the proper use and not from the waste of years. That freedom will be in pursuit of some high objective that will not let you down, but will sustain you when you come to the end. The highest freedom comes not from wasting your money in selfish indulgences here, there, and yonder, and fretting away your talents in the ephemeral and transitory and superficial things, but in finding when you come to the end of life's day that you have not invested your all in unworthy causes; rather that you have contributed to things eternally worthwhile and serviceable to mankind and to God.

Someone has said you can take your money with you to heaven, provided you change it into the currency of the land to which you are going. Dr. Reister related to me this experience of our mutual friend, Dr. J. Walton Moore, of China, now in glory. Dr. Moore, while in poignant suffering, realizing that his time was measured, greeted friends "farewell" with a radiant smile. He would say as the perspiration would pop out in great drops, "I am in intense agony all the time, but I am reconciled to what has come and to the end. I am now really enjoying my religion."

There is no freedom like that. There is no liberty like that. There is no mastery like that. There is no

(Continued on page 347)

# The Preacher God Wants

2

By

REV. VANCE HAVNER

*For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.*

—II Chronicles 16:9.

**G**OD is on the lookout today for a man who will be quiet enough to get a message from Him; who will be brave enough to preach it, and honest enough to live it.

*He must be quiet enough to get a message.* The man God uses must be still and know that He is God. We live in a world hysterical with moral and spiritual delirium tremens. The human race is ajitter with a nervous and mental breakdown. And even the saints have caught the fever of the age and spend most of their time in a glorified much-ado about nothing.

But we are not here to catch the spirit of the age. We are to counteract the spirit of the age, and many an Elijah, collapsed under the juniper, must be hidden at Horeb to learn the lesson of the still, small voice. There is a lot of fanfare and activity, wheels within wheels, but how mediocre we are! There is a flood of words and a famine of ideas. Wheelbarrow preaching is done up in "Rolls Royce" phraseology. For every thought there are five hundred words—where there are any thoughts at all.

And no wonder. The preacher's study has become an office. He may want to give himself to the ministry of the Word and prayer, but the times and the trustees have made him an ecclesiastical bellboy and clerical button-pusher. If he shows any signs of leaving the merry-go-round he is told that times have changed and he must adjust himself. Adjust himself to what? To this Punch-and-Judy farce of modern church life, this St. Vitus dance of the saints, this meaningless marathon of breathless Christians, too exhausted to run and too scared to rest?

**T**HE MOST IMPORTANT AND DIFFICULT TASK before the preacher today is to take his life in his teeth and buck popular opinion in order to make more room in his life for God. It is one of the ironies of the ministry that the very man who works in God's name is often hardest put to it to find time for God. The parents of Jesus lost Him at church, and they were not the last ones to lose Him there. Contrary to popular notion, there is no work more likely to crowd out the quiet hour than the very work that draws its strength from the quiet hour. The clerk in a candy shop often loses his taste for candy; and the minister may dispense the things of God and lose his own love for them in the process. Familiarity may not breed contempt in such a case, but often it breeds neglect. Tending the vineyards of others, we forget our own.

Since the quiet hour spent with God is the preacher's powerhouse, the devil centers his attack on that source of strength. Laziness, social pleasures, recreations, even a love of good eating, as McCheyne pointed out, can steal the devotional life. And if that fails, the good is allowed to crowd out the best so that in the treadmill of many good things he loses the one thing needful. Unwittingly, the church conspires to rob the preacher of his power, demanding of him such a multitude of small performances that on Sun-

day he cannot preach at all. To relieve that dilemma the booksellers supply him with a manual for the year with sermons for both morning and night. Grasping at that, he who began as a preacher ends as a phonograph, reciting mail-order sermons that never breathed the breath of life.

**I** GRANT YOU THAT IN THIS MECHANIZED, high-pressure, efficiency-expert, quantity-production age, it is a herculean task to make time for the still, small voice. The world, the flesh, and the devil have united against it, and sometimes so have the church-members and the deacon board. And, alas, a man's foes in this regard are sometimes found even among his own household. But it were better to miss a week of committee meetings and pass up a score of "important" appointments and return from Horeb on Sunday morning with a word from the Lord. "Let the dead bury their dead," thundered our Lord long ago, "but go thou and preach the kingdom of God"; the preacher who attends too many of this world's funerals is soon the corpse at his own. The king asked Jeremiah, "Is there any word from the Lord?" And Jeremiah said, "There is." He paid the price in order to have something to say. Too often the congregation pitifully looks into the minister's face on Sunday morning and asks the same question, but, to be honest, the dear man would have to reply, "I do not know. I have not had time to find out." *God is on the lookout for the man who will listen.*

But he must not only be quiet enough to get a message from God, *he must be brave enough to give it.* An old conductor stood at a gate in a railroad station on a bitterly cold night, leisurely punching tickets while restless passengers stamped their feet and grumbled. "You are an unpopular man tonight, conductor," said one as he passed the gate. The old conductor replied, "There is only one man with whom I am interested in being in good standing and that is the superintendent of this railroad." The minister needs something of that spirit today.

God pity the preacher who has grown cross-eyed watching certain faces in his congregation to observe whether the message is acceptable to them or not. "The fear of man bringeth a snare," and the chilly countenances of resentful listeners who must not be disturbed have taken the heart out of more preachers than have all the infidels and higher critics. Well did Spurgeon say, "We admire a man who was firm in the faith four hundred years ago, but such a man today is a nuisance."

Stephen might cry in his day, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost" (Acts 7:51), but since that day a lot of books have been written on pulpit behavior and ministerial ethics. The devil has arguments aplenty for toning down the message of the Lord. Many a preacher starts out to be tactful and ends by being tasteless. He aims at being



"balanced," but achieves instead an innocuous collection of harmless sentences that cancel each other's meaning. The congregation goes home having reaped nothing more from the service than a complacent satisfaction with having attended church.

THIS "HOLY BOLDNESS," HOWEVER, calls attention to the Lord and not to the preacher. They took knowledge of Peter and John, not that they were bold, but that they had been with Jesus. And it is prayed down, not worked up. The early Church prayed for boldness and got it (Acts 4:29-31). It is not mere recklessness nor ordinary courage. The touch of the Spirit must be upon it. But it is a testimony in itself, for it was the boldness of Peter and John that impressed the listeners. The manner of the messenger is almost as important as the message. A lion of a sermon shrivels when spoken with the spirit of a mouse.

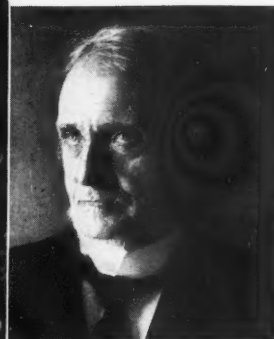
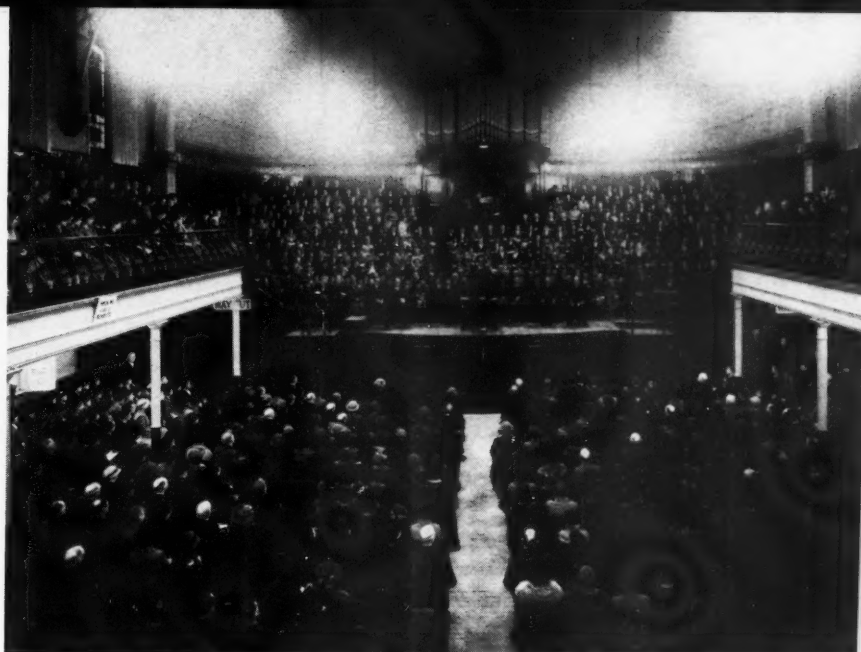
Many a man congratulates himself on being meek when he is only scared. Moses was a meek man, but no one ever accused Moses of timidity once he got down to business. Now bashfulness and self-consciousness are common, and the saints of old suffered from them. Gideon and Jeremiah and Timothy wrestled with them and by divine help were victorious. Paul had to stir up Timothy on the subject, and many who have followed in his train have known the misery of knocking knees and failing breath before the multitude. It is better to face men so and have God come to the rescue than march into the pulpit haughty and come out humiliated. But the man who has been quiet enough to get a message from God will find in the same quiet hour the grace to give it.

Beware of one other snare. Many a preacher has noticed that just before time to preach, Satan assails him often with a storm of accusations: "Who are you to be telling other people how to do? You are not so good yourself." If there is no unconfessed and unforsaken sin in the life, disregard such assaults and preach! If you are honest with God and as surrendered as you know how to be, remember that if you waited until you were perfect you would never preach, and that you are preaching not yourself but Christ Jesus the Lord.

AND THIS BRINGS US TO THE THIRD consideration. We must be not only quiet enough to get a message from God and brave enough to give it; we must be honest enough to live it. I say honest, for it is plain dishonesty to press upon others that advice which you have never taken, and rankest hypocrisy to wax eloquent on glorious themes which have never been proved in personal experience. "Cursed be he that doeth the work of the Lord deceitfully" (Jer. 48:10), and if to hear the Word and not do it is to deceive oneself (James 1:22), then twice deceived is he who not only hears but dares to preach what he him-

(Continued on page 371)

February, 1942



1. Dr. Houghton preaching in the D. L. Moody Centenary meeting in Wellington Hall, Belfast, Ireland

2. Rev. Alexander MacLaren, D.D.

3. The Centenary meetings in Manchester, England, were held in Dr. MacLaren's church, Union Chapel

# God's Column\*

By

Harry E. Bartow

THE progress of humanity has been halted whenever the most audaciously aggressive people in the world have been evil men. Today evil men are courageous; good men are timid. The evil are assertive; the good are apologetic. The evil are pugnacious; the good are diffident. The evil present a unified force with definite objectives; the good offer diversified energy with obscure objectives. The attitude and the position of the two classes must be reversed before humanity can again move forward. It is one of the axioms of human progress that only when good men, even though they may be a numerical minority, can control evil men will there be any permanent progress.

WHY SHOULD GOOD MEN FALTER? The assets on the balance sheet of the race were written there by good and brave men. Evil men produce only liabilities. Righteousness is the most practicable force in the world, for God is righteous and He created all practicable forces and laws. Yet men who accept as practicable God's physical laws, find it hard to believe that spiritual forces are both stronger and more practicable than physical forces.

Since God is supreme good men should dictate, but instead they take orders from evil men. Evil's fifth column terrifies righteous men even in this land of spiritual ideals. This arrogant fifth column spreads its propaganda, enforces its ideologies, establishes its systems, conducts its wars, and outlaws all opposing ideals and religions. God's column, organized to aggressively resist this evil,

\*Some of our friends will not be in entire agreement with everything this writer says, but the article has a fresh approach, and contains so much that is vitally true it was felt it should have a hearing.—The Editors.

can still save the race from the threatening cataclysm.

Just now evil apparently rules and directs war as a gigantic, demonic force, but God sometimes in the past made even war advance His program for humanity. Evil is self-destructive. All the forces of nature oppose it. Every tissue and organ in a man's body fights against it. Men cannot win by war no matter how history may glorify it, for war is destruction and loss. The intelligent man knows that war is not the solution of human problems, even when he feels compelled to fight. If war is right, then every good thing which humanity craves is wrong. Civilization may lose its soul by the way it tries to save its life. The rule of evil unchecked leads to chaos.

It is not conceivable that God will permit the

total destruction of any part of His creation. Why, then, does He not stop this holocaust? That question challenges the faith of men. Perhaps punishment is not yet complete. Perhaps there are not enough columnists who will do God's will. God has in the past defeated evil men by pestilence, an upheaval in nature and by men, but His schedules cannot be fitted into human calendars.

RIGHTEOUSNESS AND LIBERTY LIVE or die together. There is no possibility of saving this democracy except by moral and spiritual authority. Indeed, no state, whether democratic or totalitarian, can long endure without a religious system to which a large proportion of the citizens consistently adhere. The nation which preserved the purity and the sincerity of its worship always made progress. When religion becomes non-creative, non-propelling, the state is doomed. William Penn declared, "Men must be governed by God, or they will be ruled by tyrants." All is not well on the earth just because God is in His heaven. All is well on earth when God is in a sufficient number of men to counteract the evil of other men.

God's presence in a man makes the religious concept creative by fusing the mystical and the practical. That presence is an antidote for both dementia and angina—both head and heart are right. It corrects all psychoses, including spirituals quirks. God's columnist has neither intellectual crotchets or emotional hallucinations. Since bad men do not possess the creative spirit of God, they cannot build an equitable political system nor a good social order. If democracy is wrong, slavery is right. Men

must decide whether their salute will be "Glory to God," or "Glory to war."

GOD'S COLUMN WILL HAVE BUT ONE article in its constitution, one plank in its platform, one law in its jurisprudence, one objective for its activities—"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:9, 10).

Enlistment in this column should be open to everyone who believes that God is supreme and is able to make His will known to men. The columnist must want God to direct him more than he wants anything else. He must desire that direction because he loves God more than he loves anything else. Saint Augustine was daring enough to say, "Love God and do as you like." The man who really loves God will like to do the will of God. The desire to know God and to do His will—not adherence to any sect, denomination, formal creed or ritual—should be the first qualification of the volunteer.

Columnists need not agree on *modus operandi*. The pacifists who hope to establish righteousness by non-aggression, and their more militant fellows who believe that righteousness is worth fighting for, may together seek to learn God's will. Tolerance will be an essential quality, however. Why should God want everyone to think, believe, and act alike?

God's columnist seeks a way to be the ally of God and not to make God his ally. His problem is not what will God do for him, but what would God have him do. This was Lincoln's idea of being on the side of God, not having God on his side. The columnist will not take his own ideas to God, but will seek ideas from God. Nor will he see any inconsistency in changing ideas, plans, and methods under God's direction. It was not inconsistent for Christ to prevent the multitude acclaiming Him as King when He fed the five thousand, and to deliberately invite such acclamation when He rode into Jerusalem on Palm Sunday. The man who never changes will be too consistent or too willful for God's column. God's consistent disciple will boast only of God. Not, "See what I have done," but, "Behold what God hath wrought."

Neither enlistment officers nor draft boards will induct men into God's column. Service will be on a voluntary basis. Enlistment is with God. Allegiance is to God.

The recruit will covenant to spend some time each day in an earnest effort to learn God's will. Such time need not be spent in solitude, helpful though that may be, but may be found while riding to work, or during the noon hour, or while surrounded by machinery and workers. A recruit is a soul waiting for God's direction, or a subject on a mission that God has assigned.

AND WHAT IF GOD HIDES HIMSELF? There have been periods in human history when God apparently hid (Continued on page 346)

# God's Law

## for Interpreting Scripture

By C. E. Putnam

**A**CAREFUL and honest analysis of I Corinthians 2:12, 13 clearly discloses that Paul's words used in teaching Bible truths to Christians were not man's words but the words of the Holy Spirit. For he says, "We speak, not in the words which man's wisdom teacheth, but [in the words] which the Holy Spirit teacheth; comparing spiritual things with spiritual"; that is, comparing the Holy Spirit's words spoken and recorded by one inspired writer with His words spoken by other inspired "holy men of God" writers. Their words are made a part of the Christ foundation on which we "are built" and "framed together." (Analyze Eph. 2, especially v. 20.)

Peter forbids man's "private," confusing, conflicting, dividing, Scripture interpretations in teaching Bible doctrines to others, and he instructs us, as does Paul, that we should teach ourselves and others Bible truths and doctrines in the words that "holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:20, 21). (This reveals God-given verbal inspiration. See also Jer. 1:9; 30:2; 36:1-32.)

Do not all these Scriptures (with those that follow) prove conclusively that we have no scriptural authority or God-given right to teach dividing, sectarian doctrines "in the words which man's wisdom teacheth"? For they pervert the truth and help Satan to deceive and divide God's "babe" Christians. (See I Cor. 3:1-4; Heb. 5:12-14. Is my reader "of full age" or only a "babe" teacher?) Do not both Paul and Peter prohibit man's natural desire to interpret the Scriptures for himself and then preach and teach doctrines "in the words which man's wisdom teacheth," instead of teaching in the Bible recorded words "which the Holy Spirit teacheth"? Yea, should not all Bible teachers teach doctrines in the same words "holy men of God spake as they were moved by the Holy Spirit"? Hebrews 1:1, 2 and 2:1-4, with I Peter 1:1-12, and other like Scriptures, reveal so clearly that the Holy Spirit's words spoken and recorded by God's chosen servants are also His words for believers of today and for this age, and His words *alone* supply a complete need and guide for the teaching of Bible doctrines. Such will give spiritual unity, power, and full salvation fruitage in all our work as "laborers together with God."

Inspired Scripture alone gives true

Bible doctrine. Analyze well and teach according to II Timothy 3:16-4:2. Paul's solemn charge is to "preach the word"; that is, the inspired Word, "scripture given by inspiration of God," and "not the words which man's wisdom teacheth." So then, if we are "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3), and "all speak the same thing" as God commands, must not Christians preach and teach all Bible doctrines by speaking in God-given words, using the same words and language which the Holy Spirit gave the inspired teachers and writers to use? If our leaders would preach, teach, and speak as here instructed, "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth," just as they are recorded for us, they would cause "no divisions," but would instill obedience to and experience of God's urgent desire which He commands: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no

divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10. See also Phil. 1:27; 2:2; 3:10; 4:2; Eph. 4:11-16; 1:22, 23 with Col. 1:18; 2:18-23). And should they not further heed Romans 16:17 and II Timothy 3:5?

Should we not carefully analyze, receive, and faithfully obey God in all these Scriptures? Will my reader do so? If we truly obey God in our teaching we shall "all speak the same thing," being "perfectly joined together in the same mind," and Satan will not be able to destroy so effectually the power and fruitage of the goodly remnant of born-again "babe" Christians like he is doing today. Christians "of full age" are "perfectly joined together." If the Protestant reformers and their followers had fully known the scriptural law of interpretation, and then followed God's instructions given by Him through Paul and Peter when they were interpreting the Scriptures, we would not now have these

(Continued on page 375)

Shadows on the snow

F. P. G. Photo







Keystone Photo

## The Optimism of Faith

By Max I. Reich, D.D.

Give me the man  
Who, facing winter's blast,  
Hails coming spring;  
Sings of returning dawn  
In darkest night;  
Knows gloom must flee before  
Triumphant light;  
And still fights on,  
Though crushed and beaten down,  
Till he has won the fight  
And gained the crown.

## Remember Pearl Harbor

(Continued from page 329)

hangars. In the proud harbor are columns of smoke and half sunken ships bearing an ugly list. All this because our forces were reportedly "caught off guard." Does this not preach a sermon to the careless sinner?

The Bible is hundreds of years ahead of the latest newspaper. It speaks with calm authority of what will happen when the Axis alliance has long been leveled in the dust; when the British empire and the United States will be history. Yes, it speaks of the end of this age, and how it will be accomplished and what eternity holds. Here is just one passage on the subject: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10).

Of this time, God prophesies that men will be "caught off guard," it will come upon them as a "thief in the night." Does not the episode of Pearl Harbor in some ways illustrate the general condition of the world when the day of God's judgments comes? There was every reason for Oahu to be on the alert. The Japanese made a successful surprise attack upon the anchored Russian fleet before war was declared in 1904. We hear that our Pacific naval problem was worked out based upon a surprise attack upon Pearl Harbor. This is just what happened and we were caught off guard.

**S**INNER, YOU CANNOT AFFORD TO BE OFF GUARD as you face the grim realities of eternity. "Prepare to meet thy God." There is a heaven to win and a hell to shun. God says, "Today is the day of salvation," and you may be lost if you put it off until tomorrow. At this instant, "God . . . commandeth all men everywhere to repent" (Acts 17:30). To every repenting sinner there is the sweet gospel story of a Saviour who held Himself accountable to God for the sin of the sinner. To see one's sins justly dealt with and put away as far as the east is from the west, and to believe on the blessed Person who made all this possible, is God's provision for a sinner's safety. This sacrifice for sin fully satisfies God's requirements against the offending sinner, and when there is a personal acceptance of Jesus Christ as Lord and Saviour the sinner too is satisfied with a perfect Saviour. To quote the words of another: "God is satisfied with Jesus; I am satisfied as well." Remember that this one and only salvation offered gratuitously to all men depends upon an act, not merely some polite attitude toward Jesus Christ. It depends upon a deliberate, preferably intelligent, act that springs from repentance and believes the Bible's testimony concerning the saving value of a crucified and risen Saviour.

Reader, do you think you are safe for time and eternity apart from Jesus Christ? If so, you are resting upon some false peace and closing your eyes to the

warning facts of God's Word. The "peaceful isles" were unaware of their danger, many doubtless saying, "It can't happen here." Careless sinner, your danger is even greater, you are invoking heaven's wrath. While God's mercy still lingers, we urge you to "flee from the wrath to come."



## God's Column

(Continued from page 344)

not speak or men did not hear Him. David cried, "Wilt thou hide thyself forever?" Men have not always been willing to hear God. They have lacked adequate conceptions of His power; they have expected Him to say only what they wanted to hear; they have tried to fit God into their own plans; or they have willfully disobeyed Him. An age is dark when unilluminated by God. He not only created light, He is Light. Sometimes the only light has come from a few souls who tried to follow God in the darkness. Men may have to walk again without any star to guide them.

For each one to live and to work as he is individually led by God will not necessarily aggravate the present weakness of diversified effort. Men and women of different temperaments, emotional biases, or preconceptions, while earnestly seeking to know the will of God either individually or in groups, will find differences disappearing as they are drawn closer in spirit, purposes, and objectives.

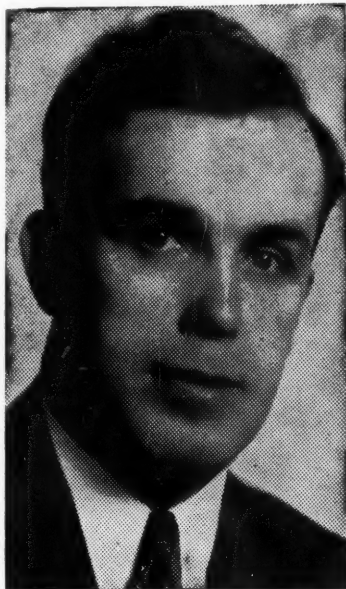
No new or distinct organization is proposed, but a closer fellowship of men and women of all lands, nationalities, and sects, who are seeking to solve human problems in God's way. The adherents work within other organizations. Membership will be established by the recruit determining to live each hour as if God were personally at his side directing him.

God's column need not be numerically large at first. A small group produced Christianity, the Renaissance, the Protestant Reformation. It was also small groups that originated Russian Communism, German Nazism, Italian Fascism. Only a few persons believed at first in any movement that has lifted the world; and only a few persons at first advocated any scheme that has debased the world.

God's column is not for the war emergency only. It must also help build a peace after God's pattern. Peace cannot be made by men of war. Lasting peace cannot be planned nor negotiated, for it springs from a condition within the hearts of men. No nation or group of nations can create peace, or decree that there shall be peace, until there are sufficient peaceful men to control the situation. Reconstruction must have a foundation of love and co-operation. Just as a skyscraper must be plumbed with God's center of gravity, so the new structure of civilization must conform to God's practicable laws for human existence. God's column can save the world and keep it safe. It can spread peace and insure peace. An ideal? Certainly! What worth-while realism was not at first an idealism?

# "ONCE Is Enough!"

By REV. ROY LAWSON TAWES



Mr. Tawes

I AM sorry that your brother heard me preach last Sunday evening. I never have anything on the ball at the evening service. Attendance is always off. I go to bat Sunday morning, and *once is enough!*"

The young minister who thus addressed me is not alone in his thought. Many ministers I know insist that Sunday evening worship is no longer necessary. For them too, *once is enough!*

SUNDAY EVENING WORSHIP HAS BECOME a serious problem of holding on or letting go. Some preachers are holding on only at the request of their congregations. Still others yield easily to the modern demand that this service be let go. And preachers must share heavily the blame for a bad situation in religion!

If the sign of the Cross cannot be held high above the blazing signs of pleasure and sin, it may be because strength of conviction is lacking in the pulpit message. It is nothing short of acknowledged defeat to dismiss the worship hour altogether.

WHERE THE SUNDAY EVENING SERVICES are most effective, the pulpit is preaching the old gospel to these times without compromise or apology. There is very good evidence that the reality of worship and a soul-searching sermon better meet human need than mere entertainment or thrills.

The Lord's day is a precious possession of the Christian Church. The fact of our Lord's resurrection is indispensable to life. Yet there is a nationwide movement against the day that commemorates our Lord's triumph over death. The Church seems too little concerned about the desecration of this day. In a nearby state the legislature is asked to repeal "blue laws." A liberal minister heads the commission of special study. A Lord's day rally is held in a city church, and a few more than two hundred attend. What a weak witness against the powerful commercial and political interests for an open Sunday! The writer was invited to preach in that state on a recent Sunday afternoon. Included in his sermon was a paragraph urging holy observance of the Lord's day. Before he was introduced to preach the sermon, the local pastor announced the sale of merchandise in the church basement!

Unless the Church comes to care more about the Lord's day, an open Sunday in America will spell the nation's doom! A hard blow has already been struck with the "once is enough" attitude. I have read that one-third of the churches in this God-blessed land do not have Sunday evening services.

PREACHERS OUGHT TO KNOW THAT the main strength against the Lord's day is not friendly to Protestant Christianity.

Preachers ought to be disturbed about dwindling congregations and drifting crowds.

Preachers ought not to be indifferent about the closed doors of churches, and the open doors of theaters and saloons.

Preachers ought to respect the past of this Republic founded in the fear of Almighty God, and be aware of present efforts to undermine our form of government.

Preachers ought to sense the modern need for God, and the anti-God rebellion against religion.

Preachers should remember the victories of a militant Church, and not forget the loss of faith and collapse of morals that mark religious retreat.

ONCE IS NOT ENOUGH!" A revived pulpit must call the church membership to revival. The writer is of the opinion that, with this leadership in the pulpit, the Sunday evening service will be restored to its rightful ministry of evangelism.

Akin to the Sunday evening problem is the annual summer exodus of our people. If we can do without worship two or three months of the year, why is it essen-

tial in the remaining months? The world cannot be impressed spiritually by that kind of schedule. Rather does the world abuse Sunday with the encouragement and support of those who profess to love the Lord!

"Once is enough!" So many are saying that about the Sunday evening worship. It would seem that the average Sunday evening on the highway, in town and city and resort, argues against us. And already interest is not what it was in the Sunday morning worship service! Is that, too, on its way out?



## The False Freedom

(Continued from page 341)

victory like that. "If the Son shall make you free, ye shall be free indeed." We can enter into a larger freedom through discipline, surrender, and self-denial. We may lose our lives to find them again.

The unfettered soul in Christ manifests the freest personality on earth. Free on the inside. There is no slavery that can suffocate that inner liberty. Will you let Christ make you free from your past with all of its guilt and foibles and blunders? Will you let Christ make you free from that haunting weakness that is yours? Will you let Christ make you free from the fear and the mystery of tomorrow and of eternity? Free from the past, victorious over the present, and absolutely at liberty and at peace about tomorrow? Christ can bring all of that to your heart, and He will bring it today at this hour, yea, at this moment, if you will open your heart and release Him to bring His blessed freedom. Will you do it? Well, freedom begins with regeneration, and increases with consecration and sanctification. There is no real or enduring freedom outside of Christ.



"A bell and a pomegranate,  
a bell and a pomegranate."

—Exodus 39:26.

The testimony of fruitage—it rings its own bell. You need not be troubled about telling of it; each pomegranate has its bell. Each kind word or kind deed speaks out in due time. It was Nettleton who said, "Do all the good you can, and say as little about it as possible." You need not say anything; it speaks for itself. The bells go with the pomegranates. As the Christian goes through this world, living normally, acting up to his calling, gently, quietly, fruits follow him along the way. And presently, the tinkle of the bell. It comes just as naturally. Jesus went about doing good. He did not need to advertise it; it advertised itself, and the people followed Him. So goes the Church through this world, making music as it goes—a bell and a pomegranate, a bell and a pomegranate.—John Weaver Weddell.

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

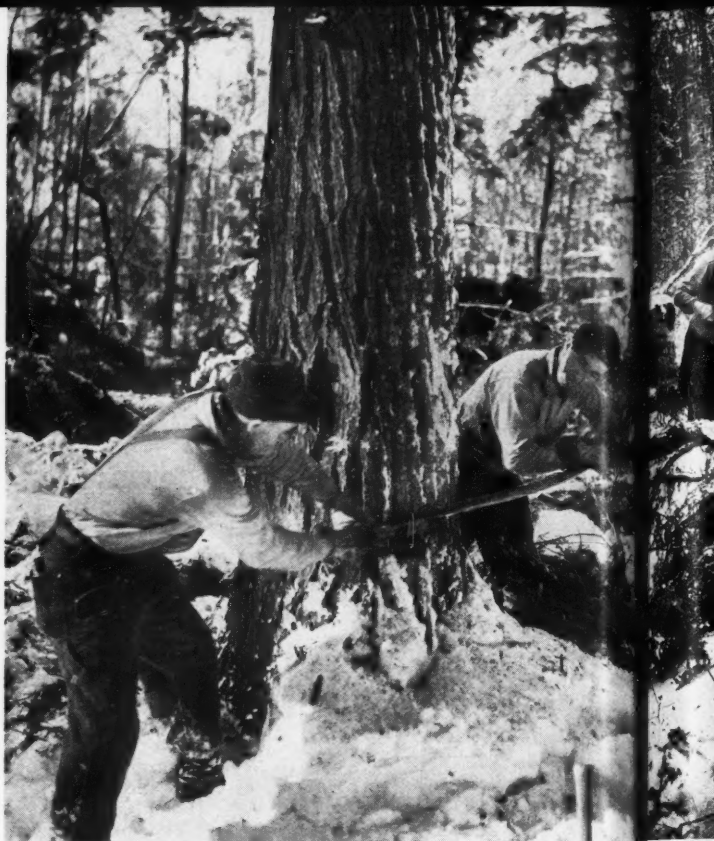
### TRENCH WARFARE

Warfare is always going on in the Christian's heart. Galatians 5:17 describes it. The word "lusteth" is the translation of ἐπιθυμεῖ (*epithumei*), which means "to set one's heart upon," thus, to earnestly or passionately desire. The word "lust" today has its meaning confined almost entirely to the idea of an immoral desire, but when the Authorized Version was made, it meant "to earnestly desire." The verb means "to desire," and the preposition prefixed to it, strengthens the idea until it becomes "a strong desire." "Against" is from *kará* (*kata*), the literal meaning of which is "down," and thus the word speaks of domination or suppression. Thus, "the flesh strongly desires to suppress the Spirit, and the Spirit strongly desires to suppress the flesh."

"Contrary" is from ἀντικεῖται (*antikeitai*). *anti* prefixed to the verb means "over against," or "opposite to," and the verb means "to lie." Thus we have the evil nature and the Holy Spirit lying over against one another like two armies that have dug themselves into trenches. The words "the one to the other" are from ἀλλήλους (*allēlois*), a pronoun in Greek showing reciprocity. The flesh and the Spirit reciprocate the antagonism each has for the other. "So that ye cannot do" is a purpose clause in the subjunctive mode. We offer "may not" instead of "cannot." Man is not a machine, but a free moral agent. "Do" refers to continuous action. "Would" is from θέλω (*thelō*), which speaks of a desire that comes from the emotions. The fuller translation reads: "The flesh is strongly desirous of suppressing the Spirit, and the Spirit is strongly desirous of suppressing the flesh, and these are entrenched constantly in a mutual attitude of reciprocal antagonism toward one another, so that ye may not be doing these things which ye are desiring to do."

At the time of our physical birth, the evil nature dug itself into a trench in our hearts, its purpose being to control and thus use us for evil purposes. When the sinner puts his faith in the Saviour, the Holy Spirit comes in and digs Himself into a trench, His purpose being to suppress the activities of the evil nature, thus giving the believer victory over sin, and to produce in him His own fruit. This trench warfare is always going on in the believer's heart.

The believer decides which one will control him. His obligation is found in the preceding verse. "Walk in the Spirit." "Spirit" is in the instrumental case. The translation can read, "Walk by means of the Spirit." As a man leans on a cane and thus walks by means of it, so the believer should lean on the Spirit, moment by moment maintaining an attitude of dependence upon and subjection to Him.



## In The North Woods

Information furnished  
by the Board of National Missions, Presbyterian Church,  
and the Bible Institute Colportage Association.

LUMBERING in winter may well be called a picturesque industry and in these days perhaps none more important for national defense. Lumbering was the first industry in the United States. It began with the early settlers' need of stockades for protection against marauding Indians. The first sawmill, in 1625, was operated by water power and produced a few feet of lumber a day. Now the United States supplies more than half the world's lumber.

While large companies have mechanized much of their operations, the "good old days" have not gone entirely. There are still camps with bunk houses in remote forest regions. Even in these, electric lights have taken the place of oil lamps, and clean, comfortable beds have supplanted the old straw tick bunk.

Missionary activities in the logging camps are closely related in method and objective to the work of Sunday school missions. "Sky Pilots" of the north woods visit the camps on regular schedules of itineration, including preaching services in mess halls and bunk houses, besides doing a great deal of personal work among the loggers and engaging in helpful ministries in their behalf. There is always a demand for the printed page. Copies of Scripture portions, *The Way to God*, by D. L. Moody, and other gospel literature are welcome for a quiet evening after the day's labor in the forest.



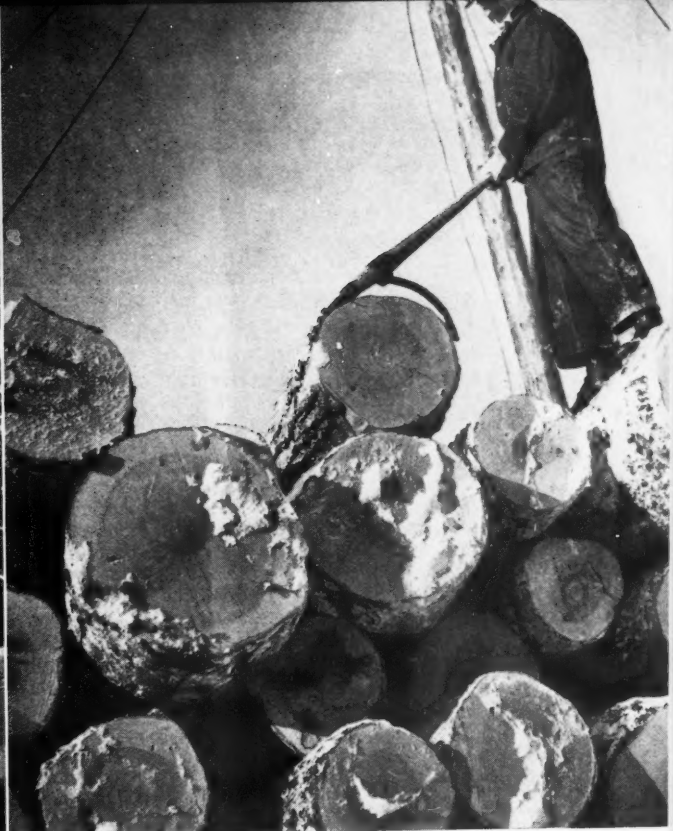
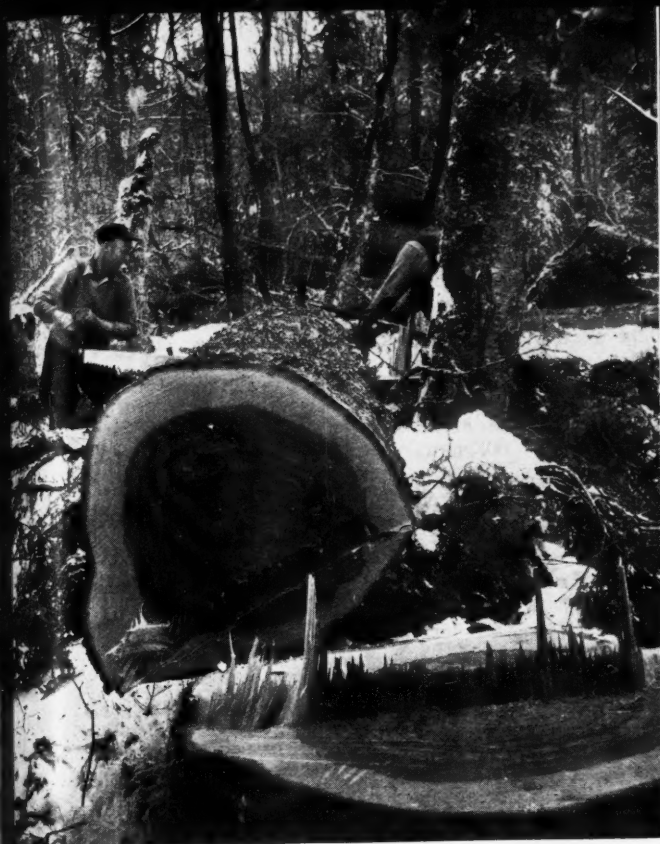
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Photos from Northern Wisconsin by Frank Scherschel





# Youth Page

★ Elizabeth Andrews Houghton



## THE NEED OF DANIELITES

By Rev. Johannes Hoifjeld

**M**ANY movements and issues have arisen during the last three or four decades, which have tried to dethrone God, overturn democracy, wreck Christian civilization, destroy the peace and happiness of nations and peoples, and rob the individual of his inherent right to worship God according to the dictates of heart and conscience.

Blood of innumerable innocent sufferers has flowed thick at all times. Millions have been robbed or cheated of their liberty and peace. Every century, era, and age has been more or less rich with the blood of the martyrs of many good causes, principles, and ideals. But no sooner has one generation ascended to heights of higher ethics, brighter national and social conditions, more hopeful physical, intellectual, and spiritual standards and achievements, than another generation comes along and plunges itself headlong into misery, confusion, ruination, chaos, and wreckage.

Towers of Babel have been built by the ancient and modern descendants of Cain. Utopias have been promised mankind by means of intolerance, revolution, bloodshed, propagated by diplomatic, political, radical gangsters, or by well-meaning, but irrational, hysterical, and often arrogant and selfish promoters and propagandists. Man is easily preyed upon, exploited, and captivated. But captivation often proved captivity; captivity for body, mind, or soul, sometimes all combined.

But from time immemorial there have also been counter movements and forces which have endeavored to bring people back to their senses, evolving out of the debris of decadence, degeneracy, and chaos. There have always been noble characters, persons, projects, programs, and forces among all peoples in all lands that have served as an antitoxin against the deplorable and destructive evils of all times. The healthiest and most successful of these have been the positive forces. Not the "anti" or "con" movements and persons, but the "pro" promoters and endeavors.

Again, we have today the saddest example of what intolerance, antichristianity, infidelity, debauchery, and savagery can accomplish. Europe is trying to evolve from its paganism by way of hypocrisy and revenge. Millions of people are suffering innocently because of greed and godlessness. The time predicted by Jesus seems to have arrived: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers

of heaven shall be shaken" (Luke 21: 25, 26).

Our hearts bleed in sympathy for the millions of despairing, sorrowful, and helpless humanity. We seem to stand before a world catastrophe of unknown dimensions and character. Safety and security none can guarantee.

What is next on the destroyers' program? What shall the end be? Whither shall we turn? Is there any hope for the world?

Right here is where we have something to offer and propose. Nothing new and untried. No cheap, sensational, or sentimental slush; something—and the only thing—that really has been tested and tried out successfully, and which has proved to be effective. The answer and solution is *God!*

Jews, Catholics, and Protestants alike know the plight and experience of Daniel. This truly great personality knew what intolerance, slavery, debauchery, anti-Semitism, hypocrisy, persecution, and suffering meant. So did his three loyal and spiritual friends, Hananiah, Mishael, and Azariah. They were among the captives in Babylon who had been robbed of their liberty and made slaves by an ancient and arrogant monarch. Things certainly looked depressing and desperate for these men and their people those dark years.

But in the midst of such woeful and hectic political, social, and religious upheaval that existed beyond their human power to mend, these men turned to God. Such men and women are always the Saviours of the nations, the salt of the earth.

King Darius arrogantly signed the destructive decree or pact of atheism and bloodshed. It was all conceived by selfish and ruthless diplomats and politicians to trap and destroy innocent victims like these noble Danielites.

However, these men were not daunted. What is said of their valiant leader Daniel, no doubt holds good for the other three men as well. The secret of their power and final victory is found in Daniel 6:10 where we read: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." And how successful this prayer was, how wonderfully God answered prayer, we can read all through the twelve chapters of the book of Daniel.

The God who lived at the time of Daniel and his friends lives today! He is yesterday, today, and forever the same. Why not try and test this thing out more

consistently, wholeheartedly, and extensively?

Why don't we still conscientiously, fervently, and regularly pray in His name? He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). Have we *asked* of Him who is omnipotent? Have we *sought* from Him who is everywhere present and holds all things in the hollow of His hand? Have we *knocked* at the door of Him who is always at home? "When your knees knock," knock on His door. Have we not yet found out our own limitations and helplessness?

Why not form an unorganized prayer chain of all believers throughout the world? Why not start right now? Why not begin in America? Organization is perhaps not necessary. Organism rather than organization is needed; repossession of self and God rather than empty profession; effectiveness rather than affectation. Let us come in prayer before Almighty God at least three times a day. Let us do some fighting upon our knees.

May this challenge of Daniel-like prayer be put into practice by every reader of this magazine and through them by many more. Let each one of us find three believing friends who, in this modern Babylon-captivity cataclysm and dilemma, will pray three times daily, till peace and happiness again come to this miserable world of ours.

## THE CERTAIN WAY

By Della Adams Leitner

There is no surer way to peace  
Than by the route of prayer.  
The long hard road of war and strife,  
Of cruel hate, destroying life,  
With burdening debts to bear,  
Leads on and on, it has no end;  
Its promises—they but pretend,  
And all who travel there  
Find that their feet are rent and torn,  
Their anguished hearts with sorrow worn  
Grow heavy as they fare.

It winds and winds, this way of war;  
Its tangled mazes lure,  
So rough and hard with deep ruts filled;  
Cruel the way that men have willed  
Agony to endure.

Along this cursed, tortuous road,  
With hope of gain their prod and goad,  
Such countless hosts have gone.  
Oh, would that men would try the way  
Prayer shows so plain. As they obey  
And bravely travel on,  
Their feet are led in paths of peace,  
Old grudges, hates, and falsehoods cease,  
Love's freeing power will fears surcease,  
And heaven to earth comes down.

Moody Monthly

# How You Can Master GOOD ENGLISH

— in 15 minutes a day

THOUSANDS of persons make mistakes in their everyday English—and don't know it. It is surprising how many persons fail in spelling such common words as "business," "judgment," "beneficiary," and "receive"; say "between you and I" instead of "between you and me"; use "who" for "whom"; and mispronounce the simplest words. And it is equally astonishing how few know whether to use one or two "c's" or "m's" or "s's" (as in "recommend" or "disappoint"), or when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, dull, humdrum, largely because they *lack confidence* in their use of language.

## What Does Your English Say About You?

Does your English help or hinder you? Every time you talk, every time you write, you show what you are. When you use the wrong word, when you mispronounce a word, when you punctuate incorrectly, when you use trite, commonplace words, you handicap yourself enormously. English, the very tool you should use to improve your business or social position, holds you back. And you don't realize it, for people are too polite to tell you about your mistakes.

But now Sherwin Cody offers you a common-sense way to acquire a mastery of English in only a few minutes a day. It's so easy for you to stop making the mistakes in English which have been hindering you and learn to present your ideas clearly, forcefully, convincingly, on all occasions—*without even thinking about it!*

## What Cody Did at Gary

For many years Mr. Cody studied the problem of creating instinctive habits of using good English. Some time ago he was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody *secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under the old methods.*

Even more recently, in the schools of Colorado Springs, an experiment was conducted un-

February, 1942

der the supervision of F. H. Bair, then Superintendent of Schools in that city. Mr. Bair kept part of the school system under the old method of English instruction and put two elementary schools and one of the Junior High Schools (about seven hundred pupils in all) under the Cody method. Results were astounding! In his report at the end of the experiment, Mr. Bair states, in part, "The general results as shown by the statistical summaries and by the materials that I looked over were astonishing. It will be seen that the experimental schools in every case gained very sharply over the control schools. It would appear that Mr. Cody has come upon an idea and to some extent a procedure almost revolutionary in the teaching of English."

## 100% Self-Correcting Device

The basic principle of Mr. Cody's new method is habit-forming. Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express your meaning, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

Mr. Cody's 100% Self-Correcting Device (upon which he holds a patent) does exactly this thing. It is his silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on *them*. You are not drilled upon anything you already know; and, unlike the old ways of learning English, there are no rules to memorize.

The study of English has been made so simple that much progress can be made in a very short time. No more than *fifteen minutes a day are required*—and not of study, but of fascinating practice! Those who take advantage of Mr. Cody's method gain something so priceless that it cannot be measured in terms of money. They gain a stamp of breeding that cannot be erased. They gain a facility of speech that marks them as educated persons in whatever society they find themselves. They gain the self-confidence and self-respect which this ability inspires. As for material reward, certainly the importance of good English in the race for success cannot be over-estimated. Surely no one can advance far without it.

## Write for FREE BOOK

A new book explaining Mr. Cody's invention is ready. If you are ever embarrassed by mistakes in grammar, spelling, pronunciation, punctuation, or if your vocabulary is limited, this new free book, "How You Can Master Good English in 15 Minutes a Day," will prove a revelation to you. It can be had free upon request. There is no obligation. Send the coupon or a letter or a postal card for it now. Sherwin Cody School of English, 362 Searle Building, Rochester, N. Y.

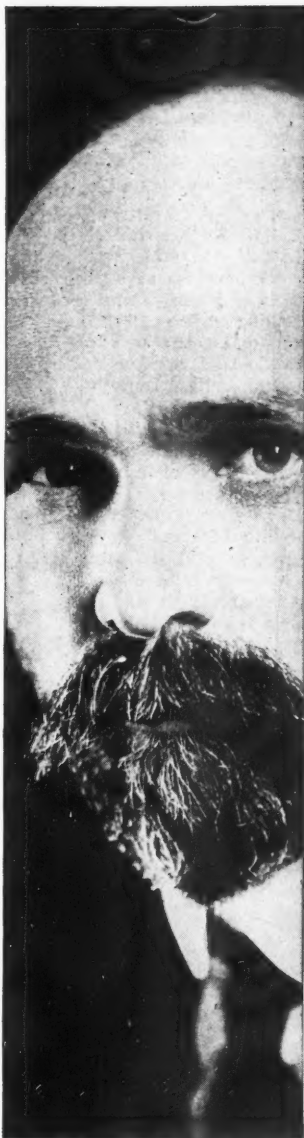
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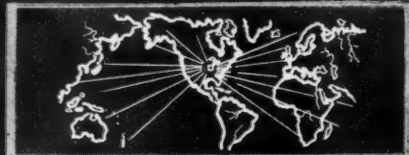
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# Missionary Department

★ William H. Hockman

## JAPAN AND CHRIST

**H**AS Japan been evangelized? Is she entitled to be classified with the so-called Christian nations? Has she a divine mission in the earth? Is she referred to in the book of Revelation? Answers to these questions given by some who venture to speak with a degree of assurance are very striking, if not startling.

### A Christian Nation?

A full generation ago the Island Empire loomed big as a mission field, and the story of early evangelism there makes thrilling reading. All the large denominations of America sent their choicest and most capable workers to this field that gave amazing promise of seeing a nation converted in a day. The "missionary statesmen" made intimate contacts with even the highest political leaders and "sold" them western civilization. Many of the missionaries, and certainly Japanese leaders, took it for granted that Christianity and western civilization were one and the same thing, and to become modernized meant automatically to become Christian, and vice versa. So there were high hopes that Japan would rapidly and smoothly pass into the category of Christian nations.

But there came a painful disillusionment. The Japs discovered, by and by, that they could become modern without accepting Christ as Saviour and Lord. They could learn all we had to teach them about science, engineering, medi-

cine, etc., without studying the Bible. And so they have strongly pursued the acquisition of all that would make them strong in a world where physical might tips the balance, but have rejected the teachings, the Saviourhood, and the Lordship of Jesus Christ.

### American Tutelage

We in America must bear a large share of responsibility for the shaping of modern Japan. It was we who forced open the door of the kingdom that had hitherto kept itself in rigid exclusiveness. We pressed on them the elements and products of the modern world. Even our missionaries assiduously taught them the secrets and intricacies of the western hemisphere, with the assumption that these would lead them out into the fuller enjoyment of the things that are worth while. In due course this led to the development of widespread modern education and the turning loose of the full tide of present world life. We taught them how to make mechanical and electrical devices; we taught them chemistry; we taught them how to make weapons of war and how to build powerful battle-ships. Alas, later on we also sent them modernistic missionaries who taught them that the Bible was out of date. And then we supplied them liberally with raw materials for making munitions to smash up China and anyone else who might stand in the way of their dream of conquest.

## What Japan Thinks of Herself

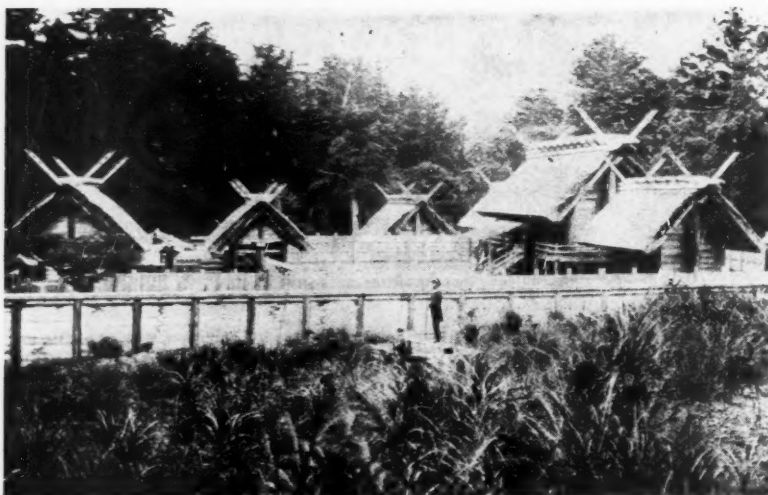
The world is learning that the whole of the national life—its genius and aspirations—as interpreted by the present military rulers is summed up in the word "Shinto." This includes a cult of emperor and ancestral worship, a belief in the heaven-decreed supremacy of the Japanese nation, and the divine right to subdue and subjugate not only neighboring peoples, but the whole wide world. These aspirations are drilled into the mind of every citizen from childhood by the most elaborate process of education. To mention Jesus Christ as being even on a par with the emperor is considered sacrilege. To venture to question the orthodoxy of the ancient mythology or to refuse to worship at the Shinto shrine is treason. Even the Christians, with few exceptions, have yielded to the tremendous pressure to the extent of complying with government requirements respecting shrine worship. Some Christian leaders have even gone farther than that!

### Japan in Divine Prophecy?

Bishop Juji Nakada, an outstanding Christian leader, brought out a book entitled *Japan in the Bible*, published by the Oriental Missionary Society in 1933, in which are many astonishing things. A few brief quotations will be sufficient to reveal how the minds of even the Christian Japanese are working these days. Bishop Nakada died two years ago, but his son and other strong leaders are emphasizing the same doctrines. Quoting from *Japan in the Bible*:

"Now, in this chapter, I should like to prove that Israelitish blood runs mixed in the Japanese veins, and in this we are not without historical evidences. . . . I do not, of course, say that enough has been said to conclude that the Japanese are Israelitish people. However, sufficient evidences have been brought to light to convince anyone into believing the existence of such a relationship between the two races very likely. . . . Accordingly, in concluding the chapter, let me say that the Japanese are an intermixture of the three original races, i.e., the Shemitic, Hamitic, and Japhetic. Here I again say that the Japanese must be a chosen people, charged with a special mission toward the entire world.

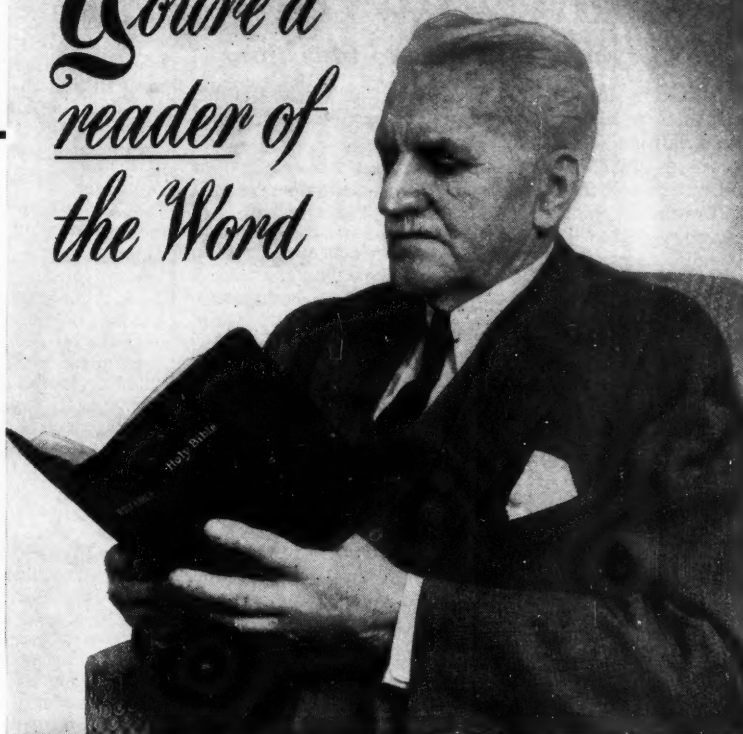
"Behind the surprising victory of the Russo-Japanese war was the financial help of a wealthy Jewish banker named Schiff in America, which has now become quite widely known among us. This man, together with some other influential and wealthy Jews, willingly promised to meet the Japanese financial needs of the battle when Mr. Takahashi, our present Minister of Finance, went over to the United States to float a foreign loan. In



The Japanese Imperial Shrine at Ise

This ancient shrine, the heart of Shintoism, is dedicated to the worship of the spirits of departed emperors. The imperial family is presumed to have an unbroken line back to the first ruler, about 2,600 years ago, who is claimed to be a direct descendant from the Sun-goddess! For any Japanese to question the absolute orthodoxy of this mythology, or to refuse to worship at Shinto shrines, is to be guilty of high treason. This constitutes the foundation stone of the perverted nationalism that is now venturing on world conquest.

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# JUDAISM and JEWRY on BRINK of ANNIHILATION

## The Chief Rabbi's Cry is a Challenge to Christians

**I**N HIS New Year message to the Jews the Chief Rabbi of Great Britain (Rabbi J. H. Hertz) uttered a heart-rending cry over the condition of the Jews in war-torn Europe. He said:

"It is now many centuries since Judaism and Jewry anywhere stood so near the brink of annihilation as they stand today in most European countries. In our days of diminishing mercy, the larger world hardly took any note of the hideous mass-executions of Jews in Poland that have been going on since the beginning of hostilities; and of the thousands of Jews that have been slaughtered with unbelievable fiendishness in Rumania. Only the triumphant victory of Britain and her allies will finally exorcise the demonic terror which overhangs continental populations. On that victory depends the future of Israel in Europe and beyond as well as the survival of civilization."

Christians with an unshaken faith in the promises of God cannot believe that the people of Israel are on the brink of annihilation (Jer. 32:35-37; Rom. 11:1). But it is certainly plain that this crucible of sorrow and suffering for the Jews is God's way of leading this people to repentance and ultimate reconciliation to Jesus, the Messiah of Israel (Ezek. 36:25-27; Rom. 11:15-26).

### Mercy for Jews

It is therefore a challenge for Christians to pray and labor for Israel's salvation, as never before. In the above quotation the Chief Rabbi speaks of "our day of diminishing mercy." But the Apostle Paul urges Christians to show mercy to Jews. He says, "that through your mercy, they (the Jews) also may obtain mercy." (Rom. 11:31). Let us therefore:

1. Pray for the Jews throughout the world.
2. Pray for all mission work amongst the Jews.
3. Pray for the rescue work of

*Please pray that our efforts to get some of these refugees released from camps may be successful. That you may be further informed concerning this great faith work, please write for free booklet, "Is It Nothing to You?" Mail postcard or letter today and this interesting booklet will be sent you immediately without cost or obligation. Address all communications to our General Secretary.*

the International Hebrew Christian Alliance, especially as we continue to answer the appeals from refugees in war-torn Europe.

4. Pray that the International Hebrew Christian Alliance may be able to continue to send food packages to starving Hebrew Christians in Poland. American entry into the war has complicated these efforts.

5. Pray for the refugees in our Refugee Hostels in Great Britain.

6. Pray for the Jews and Jewish Christian refugees interned in Canada. Here are some excerpts from letters from these refugees in



The Rev. Jacob Peltz,  
Ph.B., B.D.

Canadian internment camps:

"Dear Mr. Peltz:

I wish to thank you again for your friendly visit to this camp on December 11, during which I had the opportunity of talking to you about all the problems concerning the Christian refugees of Jewish descent in Canada. The boys here to whom I communicated the contents of our interview expressed through me their gratitude for your kind offer to help them find their way back to normal lives."

Another writes:

"I wish to thank you for your visit which has been a very bright event to all of us. I am very much longing to be free and to continue my education at a university."

Still another writes:

"Let me thank you first of all for your visit to our camp and for the kind interest you are taking in us refugee boys."

those days, as you know, the Jews were experiencing very severe persecution in Russia, and so the war between Russia and Japan was indeed a rare opportunity of revenge for them against the Russians.

"We have seen God using in the past Cyrus, king of Persia, for the restoration of the Jews; for which purpose God granted him the conquest over the surrounding nations; but this is a mere type, and its antitype may be seen in the future raising of our nation as the rescuer of the Jews.

### Interprets Isaiah 41:2

"Japan is clearly referred to in the Bible as the land of the sun rising, together with its missions. There might have possibly been some among the Bible scholars of America who were inclined to take the land of the sun rising as meaning Japan, but could not for the prejudices of the so-called white superiority. Dr. Einstein, who came over to Japan some years ago, is also a Jew, and according to some he said that the Japanese would be the leading or the central nation in the coming world. At any rate, as seen already, Japan will control the world's nations in the future in favor of Israel for their restoration, and this is what the Bible says concerning her future mission. The rejected Jews are now wandering all over the world without any permanent resting place. Who knows but that in the future these people may migrate into Japan, at least find shelter under Japanese protection, and thus their wealth and our military efficiency may be joined together? Let the people in important positions wisely take these matters into regard.

"Now, the words in Revelation 7 will see their fulfillment during the tribulation time as already stated in the previous chapter. An angel is said there to come up from the land of the sun rising. It is a fact too well known that there is no other land in the world that is known as 'the land of the rising sun' save Japan. . . . Now, is it not marvelous that God is raising up quite another race from the rising of the sun for the final restoration of the Jew? In this sense, I say that we have very much to do with the Jews, contrary to the present apparent situation. Even today do we not see Japan actually and literally preparing for the fulfillment of her mission, though unknowingly? Everyone knows how busily Japan is engaged in military preparations these days, but only a few know for what purpose and when these armaments will be utilized. . . . God is going to use the Japanese race, and not the Europeans, in the future for the awakening and exaltation of the Jews now scattered all over the earth. Is it not marvelous?"

There is a small remnant of unpromising Christian believers in Japan, and many more in Korea, who are suffering terrible persecution or torture. For all these we thank God, and tenderly bear them before the throne of grace that they may be kept faithful.

### IN A GERMAN CAMP

Our readers will be remembering Mr. and Mrs. W. J. Guiding and Mr. William

Moody Monthly

## THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

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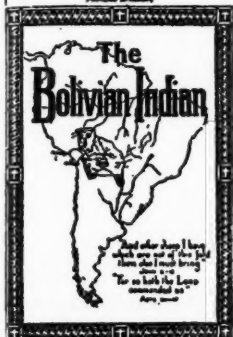
## "HIS LAMP AM I"

MATT. 5:16

"To Shine in Dark Places of the Earth Where Shame and Crime and Wrong Have Birth."

—Annie Johnson Flint

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A. Mundy, passengers on the ill-fated *Zamzam*, who were taken to a German concentration camp because of their British citizenship. Mrs. Mundy was released, being an American, and returned home. She sends us some quotations from letters written by her husband in recent months, with the request that we join in prayer that the Lord's blessing may be upon the testimony of the prisoners, and that many in the concentration camps may be won to a saving knowledge of our Lord.

"Surely by the experiences the Lord allows to come to us He plans to fit us in a better way to serve Him. Oh, that our affections be more and more set on the things above, and more and more free from the things of the earth. Yesterday morning we heard a helpful sermon on 'In Christ'. . . . Today is a beautiful sunny day and we appreciate it, as we have had very little sunshine for two weeks. This afternoon I sat in the garden and wrote out some Greek. (There is a class in Greek conducted by one of the interns.) Then we watched a cricket match between the North and South of England played by British interns. . . . I have been asked to preach at the Sunday morning service next week. Pray for the pastors and missionaries here that we may be used of the Lord to win souls. More and more I see that we can do nothing of ourselves. It is dying to self, not doing, that produces spiritual fruit. . . . Time surely passes quickly. There are some young Polish boys in the camp, also some from France, Holland, and Belgium. My shoes are being resoled so I am wearing clogs with leather tops and wooden soles an inch thick. Mr. Guilding and I eat together. We have Red Cross parcels of food once a week. We wash our clothes once or twice a week, then there is time left for reading and study. At noon we go to the other building for our ration of potatoes and stew. At 5 o'clock we go for our bread and margarine ration. At 9 p.m. there is parade, when we are all counted. We do not hear much news. We are well, rejoicing in the Lord."

### THE TENDER SHEPHERD'S CARE

The Ramabai Mukti Mission shares many of its rejoicings, as well as its sorrows, with us. Among the joyful items is this:

Lekshmbai, a Brahmin widow, came with her baby girl in November, 1932. She was dressed in a plain white sari, and her hair was shaved, a pathetic sight. She presented the child to the mission. After the child had been placed in the nursery, the missionary spoke to the woman:

"Where are you going?"

"I don't know. I have no home; where can I go?"

"Why don't you stay with us?"

"I couldn't eat your food, but if you would give me a room so that I would not have to touch anyone and could prepare my own food, I would stay."

The missionary made arrangements to meet with the strict demands of the woman's caste, and she stayed and took care of the baby. She had been in Mukti only a month when special services were

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Editor  
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This is the first article in the February, 1942, issue of

## PROPHECY MONTHLY

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- "How Can America Claim God's Favor?" by Dr. John F. MacArthur
- "The Harvest from the Protocols" by Dr. Joseph H. Cohn
- "Disillusioned Prophetic Teachers" by Dr. Keith L. Brooks
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"SEVEN THUNDERS OF MILLENNIAL DAWN" We think no small book has ever been published that will so certainly open people's eyes as to the astounding nonsense and dishonesty of the founders of the Rutherford "Witnesses."

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held in the church. After a few days she came to the missionary, her face all aglow with a new light. The Lord had touched this broken heart, and she said, "Last night I had a vision. The Lord Jesus came and stood by me, all dressed in white, with a book in which He wrote my name." Further questioning by the evangelist and missionary revealed that Lekshmibai had truly been born again, and soon she was baptized.

Years passed. Her brother found that she was living in Mukti and she went home to visit her family. She had let her hair grow—a thing of disgrace for a widow—so the family would not allow her to see anyone. When anyone came to the home she would quickly run upstairs. She still has a home in Mukti, with her nine-year-old daughter, and works in our sewing department. She says, "God has done so much for me to bring me to Mukti. I do thank Him!"

## FOR THE TRIBES OF MEXICO

In a letter addressed to their circle of "rope-holders," Mr. and Mrs. W. Cameron Townsend, of the Pioneer Mission Agency, share their vision and burden regarding the yet unreached Indian population of the land of the ancient Aztecs:

"On our return from a visit to the home of former president Cardenas and his wife, we took a side trip to where Mr. and Mrs. Lathrop and their children are located among the Tarascan Indians. They speak the language fluently and hope to publish one of the Gospels soon. We wish that we might be able to visit all the twenty-one stations which our Wycliffe translation groups have opened among nineteen tribes. As we came to realize how much it means for the Tarascan tribe to have a consecrated couple giving the Word to them in their own tongue and lifting up Christ before them, we longed that all the tribes might have the same privilege. The devil reminded us that some of the tribes are very small, and told us that we should not expect a talented young man or woman to dedicate ten years of his or her lifetime to learning the language of a few thousand or a few hundred people and to translate the New Testament for them. But the Lord reminded us that He had commanded us to go to 'every creature.' Then we thought of how two prominent officials had asked us to send workers to two of the smallest and most backward tribes. 'All right, Lord,' was our conclusion. 'We look to Thee to raise up at least one or two workers for all the tribes of Mexico. But, Lord, that will take at least fifty more workers and how could they be supported?' 'Have I failed yet to supply the needs of this rapidly growing work?' the Lord answered. We confessed that He had not. Accordingly, we are asking God for fifty more Bible translators for twenty-five more tribes in Mexico. Applicants should remember that the work is difficult, and that pioneering entails what the world calls hardships and sacrifices of many kinds.

## THINGS BEGINNING TO HAPPEN

One of the most extraordinary openings into a solid Mohammedan commu-

Moody Monthly

nity in the history of missions has been the entrance of the Sudan Interior Mission leper work into the large Sokoto district of northern Nigeria. The Christian missionaries have been actually welcomed and approved by the Sultan. Frequent references to this movement have been made in these columns during the past several years. Miss Emma Snyder, R.N., tells of the progress being accomplished:

"In answer to your prayers the Lord is blessing in our work among the lepers. There is an increased amount of interest in the church services. The school is growing and the attendance is more regular, and God's own precious Word is getting into the hearts of these people. Three of our boys who had been secret believers for almost a year have recently confessed their faith in Christ before the people. There have been others also who have found new life in Christ. During the year the Moslem call to prayer has been abandoned, and the place where they went to say their prayers has grown over with grass. Only during the fast month of Ramadan was the place kept in repair and the hours of prayer called.

"Four mornings each week all the able-bodied laborers are made responsible for a piece of work. Some have farming, others repair roads and paths, others plant trees, others keep the grounds clean, or cut and carry wood. Another weaves bandages from thread which the women have spun from cotton grown on their own small parcel of ground. It is not unusual to hear even the most developed Moslem singing some of our gospel hymns while he is working. Some of our Christian boys will soon be ready to be discharged as arrested cases. One of the boys is the son of a chief, and he also has an uncle who is employed by the Sultan. They will need special prayer, for when they return to their various villages they will be the only gospel witnesses among hundreds of Mohammedans. It will not be easy for them to face scoffing and persecution day after day because they refuse to say the Moslem prayers and conform to Moslem customs. Satan will certainly do all he can to discourage them and turn them aside."



God has given all of us talents, something to use for Him. Oh, do not let the world have that which God has given you. I do not mean to say—you will not misunderstand me, I am sure—that if you are called upon, as most of us, all of us in some way or another, are, to do the world's work, we are not going to do it to the best of our ability. True consecration begins when all that is done. That is a debt not only to God, but to man. We owe it to Him and to them, and we do not get to real spiritual life till all that is finished. When that is done, you have some talent. I do not know what it is. Perhaps you can speak for Him, or perhaps you can write for Him; perhaps you can use hands and feet in His service.—J. Russell Howden.

February, 1942



Open Air Meeting in New York with Mr. Aston speaking.

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# Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY, which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## MOODY A MAN OF HUMILITY

IN considering Moody's career from the point of view of applause, success, and popularity, we must first of all establish the essential earnestness, modesty, humility, and self-effacement of the man. No one knew better than he the insinuating, engrossing power of the I, its overmastering dominance when allowed to have its way; no one fought it with more energy, in others and in his own heart. He once rebuked in a public meeting a brother evangelist who complained bitterly of the opposition he had met. "I can tell you, sir, why they opposed you," said Moody. "Why?" "Because you spoke too much about yourself." He did not propose to speak or to think too much about himself if he could help it. . . .

The testimony of others is . . . of course, far more weighty than his own . . . I do not know any more emphatic than Dr. Torrey's. "Oh, how he loved to put himself in the background and put other men in the foreground. How often

he would stand on a platform with some of us little fellows seated behind him, and as he spoke he would say, 'There are better men coming after me.' . . . I do not know how he could believe it, but he really *did* believe that the others . . . were really better than he was. He made no pretense to a humility he did not possess. In his heart of hearts he constantly underestimated himself and overestimated others. He really believed that God would use other men in a larger measure than he had been used.—Gamaliel Bradford, in *D. L. Moody—a Worker in Souls*.

## WHEN PRESIDENT WILSON MET D. L. MOODY

How long does a life last? As long as its influence lasts. Good and bad characters of long centuries ago still live. The late President Wilson before passing made this remark: "I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room, a man who had come quietly in upon the same errand as myself, and sat in the next chair to me. Every word that he uttered showed a personal interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had

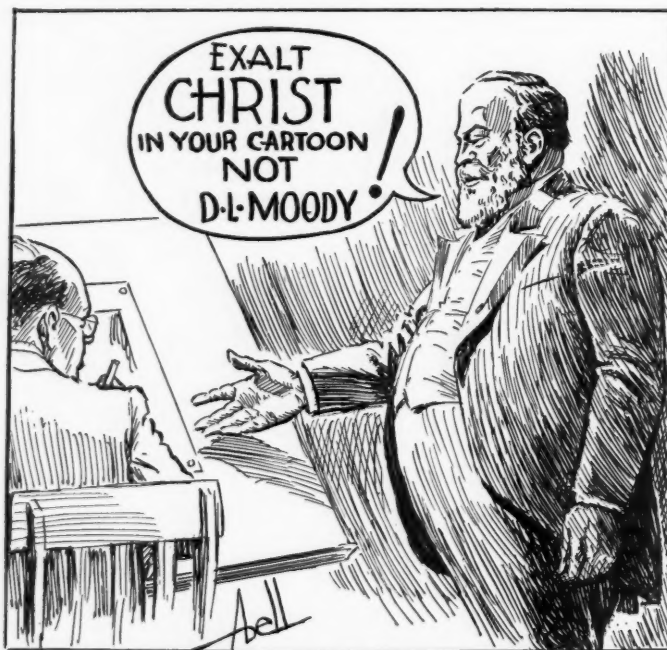
attended an evangelistic service, because Mr. Moody was in the chair. I purposely lingered in the room after he left, and noticed the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that some person had elevated their thoughts. And I felt that I left that place as I should have left a place of worship."—Dr. Peter Wiseman, in *Free Methodist*.

## "ONLY GOD IS MY REFUGE"

Without God's protecting care man's life has not been a very striking success. Rather, has it pretty much fallen apart; a prey to every assault, a victim of every wind of chance. The world's need of God—your need and mine—is written with large letters in the headlines of each day's fearful news.

T. Z. Koo, the distinguished Chinese Christian, said that recently he was walking along a road in his native land when suddenly the Japanese bombers roared overhead and began dropping their missiles of death. He took refuge under a tree. Then, being of a reflective mind, he reasoned thus within himself: "What have I now that is of any worth, that can help me in the least if one of these bombs drops near this tree? Money, friends, reputation, worldly possessions, my own zealously nurtured strength—all these avail me nothing at all; only God is my refuge and strength." Was he not wise in his thought? Of what value are any possessions if our life is not "hid with Christ in God"? Shall we not yield to Him and to what He is ready to do in us? Then He will keep us forevermore, and life will become rich, full, and satisfying.—*Christian Observer*.

## A Man of Humility Is Worthy of Honor



(What the cartoonist believes Moody would say if he could be consulted)

## A FAIR CHANCE

"Change your hitching post," said the old man to the youth who had decided to give up the questionable amusements of his former associates and to travel the Christian way of life. Having ridden his horse to town, he began to tie up at the usual place near the haunts where his old companions were continuing the habits that he had resolved to break. An observer who knew the strong pull of custom gave him the sharp warning, "If you mean to change your life, change your hitching post."

In these days of the automobile we would say, "Change your parking place." But the principle remains the same. It is of little use to pray, "Lead us not into temptation," if we continually turn our faces and steps toward sin so that it is

more natural to go in than to stay out. When you decide to give up harmful habits and associations you will need every possible advantage. It is impossible to change parts of a habit. An entirely new set of responses must take its place if a habit is to be eliminated effectively. If you wish to win in your start with the new, make a clean break from the old. Give yourself a fair chance; change your hitching post and all the other things that seem necessary. —Selected.

#### WHO IS JESUS CHRIST?

Some years ago a returned missionary was dictating some letters to a public stenographer. In the midst of her dictation, suddenly the stenographer asked this question, "Who is Jesus Christ?"

The missionary was rather startled by the question, not to say puzzled. However, in a moment the situation began to dawn upon her. She realized that in the letters she had been writing she had very frequently mentioned the name of Jesus Christ. She had spoken of Him so intimately, so naturally, and in such an engaging way, that the stenographer had been deeply impressed. The language was new to her. It gripped her. Finally the question could be restrained no longer. She stopped taking dictation and impulsively asked, "Who is Jesus Christ?"

The missionary laid down her work. For some minutes she spoke of One who was very real and very dear to her. She was not talking of a dead Jesus, but of a living Lord. The girl listened with open-mouthed interest. When the missionary finished, she said, "I never knew before that Jesus Christ was anything other than a good man who lived some two thousand years ago."—P. H. Kadey, in *Grace and Truth*.

#### FINNEY SESQUICENTENNIAL

Plans for a Finney Sesquicentennial Memorial Conference, to be held in Chicago from June 21 to 28, are being made by a nation-wide committee of Christian leaders. Representing all major denominations, the committee feels that the Chicago conference will have its echo in local services throughout the land.

One of the greatest evangelists in American history, Finney was a major factor in stemming the tide of unbelief and immorality in the middle of the last century. The committee hopes that a reawakening of evangelistic effort will accompany the memorial conference.

Professor David H. Heydenburk, 558 S. Hope St., Los Angeles, Calif., is executive secretary-treasurer of the committee.

#### MR. EDDY AND SOVIET UNION RELIGION

During the course of one talk during his recent visit here Sherwood Eddy, the noted evangelist, traveler, and lecturer, discussed the matter of religion in the Soviet Union. The account that

February, 1942

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Mr. Eddy gave was a truthful one as any one who has been in the Soviet Union can verify. Mr. Eddy described the dogmatic atheism to which all Communist party members had to subscribe, the growing atheism among all of the younger generation, how the churches were open for worship, and how officials who were not party members could hold positions.

No one who has been to the Soviet Union will deny that Mr. Eddy told the truth as far as he went, but often a partial truth can leave an erroneous impression among the gullible. Mr. Eddy said that eighteen churches were open in Moscow, as if to prove that freedom of religion did exist. The gullible listener will accept that statement without further thought. Mr. Eddy failed to tell that Moscow is a city of nearly four million people, and that eighteen churches for that size of a city do not compare so favorably with a city like Tucson with fifty thousand people that has more than forty churches.

When Mr. Eddy said that he knew many officials who openly professed a religion and were not party members, he likewise told the truth, but again made a statement that the gullible will accept without thinking further. It is true that many factory, economic and all kinds of routine officials are not party members and do not thus have to renounce all religion, but Mr. Eddy did not discriminate enough to say that all political officials must be party members, and that no one can take an active part in the government of the country unless he is a party member and a professed atheist. —*The Arizona Daily Star*, Dec. 3, 1941.

#### ROASTED NEIGHBOR

Dr. VanDyke once pictured evil-speaking in the following brief, pointed paragraph: "Cannibalism," he said, "is dying out among the barbarous tribes, but it still survives among the most highly civilized peoples. You might find yourself in some difficulty if you invited a company of friends to a feast in which the principal dish was a well-roasted neighbor. Everybody would refuse with horror. But if you wish to serve up somebody's character at a social entertainment, or pick the bones of somebody's reputation in a quiet corner, you will find ready guests and almost incredible appetites."—*Selected*.

#### THIS DIZZY WORLD

A subscriber asks whether we would accept an invitation to a cocktail party. Most certainly not! We would not allow modern fashionable habits to destroy our sense of Christian propriety. We understand that even some Christian people are not averse to giving these cocktail parties. It all seems very strange to us that those who call themselves by the name of Christ are willing to pass the intoxicating cup to groups of young people. Some of these young people, alas, may be led to a drunkard's grave and a drunkard's doom by a cock-

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tail party which seemed very "innocent" in itself.

Moving pictures are popular in New York City. Since the Radio City Music Hall was opened in January, 1933, more than 50,000,000 people have passed through its doors. We wonder how many passed through the doors of the churches of the city in this time.

Last year, so far as salary went, the top-ranking employees of the State of Iowa were the president of the University of Iowa and the president of the Iowa State College together with the head football coach of the university. Each of the foregoing received \$12,000 a year salary, while the governor and the Supreme Court judges are paid \$7,500 each. It pays to know how to play football.—*Watchman Examiner*.

## ARRESTING STATEMENTS ON MENTAL DISEASE

Groves and Blanchard inform us that with more than 50,000 new cases admitted to state institutions annually, the trend of the incidence of mental disease is steadily upward. State hospitals alone cared for 187,791 patients in 1910, and in spite of all that the movement for mental hygiene could do, 1920 found 232,680 so cared for, and since then the increase has been constantly accelerated, so that Carrel estimates that of our school-going generation more than one million will need institutional care at some period of their lives due to mental disease. Add to this the estimate that for every case that demands hospitalization there are from three to five cases of mental illness sufficient to impair usefulness, rob joy, and impair mental processes, and you will notice that the outlook is not rosy.

While thus mental ill-health is increasing it is significant that we read it is characteristic of this same period that "religion is progressively losing its hold on the people of the United States." Is there any relationship?

Alexis Carrel, in *Man, the Unknown*, says: "In modern civilization individuals whose conduct is inspired by a moral ideal are rarely encountered. . . . In modern man we seldom observe the manifestations of mystical activity or religious sense. . . . Most civilized men manifest only an elementary form of consciousness. They are capable of easy work, . . . they produce, consume, they satisfy their physiological appetites. They also take pleasure in watching athletic spectacles in large crowds, in seeing childish and vulgar moving pictures, in being rapidly transported without effort, or in looking at rapidly moving objects. They have no moral, esthetic or religious sense. They are soft, sentimental, lascivious, and violent." Then the same author looks at another phenomenon. "It is remarkable that mental diseases are more numerous than all other diseases put together. . . . In the whole of the United States the hospitals care for almost eight times more feeble-minded and lunatics than consumptives. Each year about 68,000 new cases are admitted to insane asylums and similar institutions." —*The Banner*.





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## FORGET IT

For one thing, we must learn to forget past failures. All of us have a sizable accumulation of them. We can, if we allow ourselves, call from the grave enough past failures to paralyze all future effort.

When we recall past failures and brood over them we suggest failure to ourselves. The suggestion reiterated, dams up the flow of energy. Until we learn to forget them, and rise above the feeling of personal inadequacy which they breed, we will never muster anything like all of our powers for an immediate undertaking.

There is a very vivid illustration of this in a story told by Dr. J. A. Hadfield, a London physician, who treated "shell-shock" cases during the World War. He writes: "I tested three men under three different conditions, first, in their normal state, then under hypnosis when I was telling them that they were very weak, and then under hypnosis when I was telling them that they were very strong. In their normal state these three men had an average grip of 101 pounds. When, under hypnosis, I told them that they were very weak, their utmost effort registered only 29 pounds. But when, under hypnosis, I told them they were very strong, their average strength jumped to 142 pounds. They were actually 40 per cent stronger when they believed they were strong, and actually 70 per cent weaker when they believed themselves weak" (*The Psychology of Power*).—*Christian Observer*.

True faithfulness knows no distinction between great and small duties. . . . From the highest point of view—that is, from God's point of view—nothing is great, nothing small, as we measure it. The worth and the quality of an action depend on its motive only, and not at all on its prominence or on any other of the accidents which we are always apt to adopt as the tests of the greatness of our deeds.—*Alexander Maclaren, D.D.*



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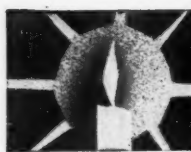
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# Truth Illuminated

★ William Norton

## LOVING SUBMISSION

There were several children in one home. In the next door neighbor's home there was only one child, a little girl. This little girl was spending the evening with the other girls. They were having a lovely time. But it was nearing time for the little girl to go home to bed.

Presently the door opened and her mother came into the room. All laughter ceased. Tears came to the eyes of the little girl. It was a great trial in her young life. The mother said nothing, but merely held out her hands. Slowly, reluctantly the child came forward, now crying as though her little heart would break. The tears were raining down her cheeks. In order to get strength to bear this trial and to do what her mother knew to be best for her, what do you think she did? She threw herself into her mother's outstretched arms and in an almost frantic grasp she threw her arms around her mother's neck.

There was no protest, no striking her mother because she was having to do something that she didn't want to do, no struggling to get down from those restraining arms. *No, she clung all the closer and harder to the one who was asking her to do this hard thing, in order to get the strength she needed to do it.*—Guy Edward Mark, in *Homiletic Digest*.

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## DOVES ON THE WIRE

Just out of reach from my window stretches a wire which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and it is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting—as swift as the lightning stroke.

Yet the doves light on it and take no harm. They fly from my window sill, where I sometimes feed them, to preen and rest upon it in safe content, and then fly off again to their search for food or nesting. The secret is that when they touch the full-powered wire they touch nothing else. They give themselves wholly to it. My danger would be that while I touched the wire I should also be touching the earth through the walls of my house, and the current would turn my body into a channel for escape. But they rest wholly on the wire and experience neither dread nor danger. They are one with it, and they are safe.

*So would God have us seek our safety in complete self-surrender to His power and love. It is when we reach one hand to Him, while yet we keep fast hold on some forbidden thing with the other, that we are in danger.*—Isaac Rankin, in *The Friend*.

## GOD'S ILLUMINATION

The story is told of a lovely seventeen-year-old girl who was one of a group of vacationists who had sat about the open fireplace in the western mountains one evening last summer, enraptured with the stories of thrilling experiences told by an old ranger. Late at night the company retired, but this young girl could not sleep. She was excited with the stories of adventure in the great woodland country. Finally toward dawn she fell into a fitful sleep, but soon she awakened and with a wild scream cried, "Fire! Fire! Fire!" "Where?" shouted the old ranger, as he sprang to her side at an open window. "Out there, don't you see?" cried the frenzied voice. Sure enough, the whole sky was ablaze with light, darting up from behind the wooded horizon and the great peaks far above. Gently the old ranger placed his hand upon the terrified girl's arm and said: "Why, dear child, that's not fire; that's the dawn of a new day."—Reprinted in *S. S. World*.

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## GOD'S BOOK WELCOMED

The woman missionary saw a strange African, clad in skins, come out of the long grass, leading a goat. She watched him with great interest, for he was not known to her. He came into the compound, tied his goat to a banana tree, and eagerly looked around. Then, seeing the white woman, he put aside his weapons and came to her with keen inquiry. "White lady, has God's Book arrived in our country?"

"Are you interested in God's Book?" she asked.

"Yes," he replied. "My son brought back these pieces of paper, and on them are the words of the Father of creation, and my boy has been teaching me these words: 'God so loved the world, that He gave His only begotten Son.' I heard that God's Book had arrived, and I have walked for five days and I have brought this goat in order to buy God's Book."

Then she showed him the neatly bound copy of the Scriptures, and said, "Truly this is God's Book."

Eagerly he questioned, "Do you know 'God so loved the world, that He gave His only begotten Son'?" Then she found the place and read the words to him.

"Give me that Book," he pleaded. "You may have the goat."

With tears in his eyes, the massive warrior walked up and down, pressing the Book to his breast, saying, "God's Book, God's Book! He has spoken. God has spoken to us in our language. I thought He knew the white man's speech only, but now He has spoken in our language!"

Away he went over the hills, where no missionary is, with God's Book.—J. Alexander Clarke,

## ABSOLUTE FATALISM

A veiled woman, shuffling along, goggle-eyed, is out to do her shopping in a Moorish street in Morocco. "What is it?" asks the shopkeeper surlily. "God is," she replies. "Far be it from me," he says, with the air of one who has just made a great discovery, "that I should attribute partners to Him." "*Nothing happens but by His permissive will,*" says the woman. "I praise Him He created me a male," says the man. "He who created you also created the donkey," she retorts. Having finished their theological thrusts, she buys perhaps a farthing's worth of carrots. Thus all Moslem conversation runs, willy nilly, into the cul-de-sac of fatalism, which is the keystone of the Mohammedan theological arch.—James Haldane, in *Missionary Romance in Morocco*.

\*\*\*

## PRAYER IN BUSINESS

A business man was telling us recently how he had succeeded in business, even with ungodly associates and competitors, just because he made every detail of his work a matter of prayer.

Once when he had been commissioned by his railroad to buy a water pump at as great reduction as possible, he got on his knees to ask the guidance of God. He was in a strange city and had not the slightest idea where to go to look for it, but he heard clearly the voice of God telling him to take a street car at a certain point. He got on, "not knowing whither he went," and rode to the end of the line. There was a wait of fifteen minutes before the car went back, he was informed, so he got off and looked around. Only one man appeared immediately in sight, so our friend addressed some remark to him about the schedule of the car, and then asked, "Do you know where I could buy a second-hand water pump?" and he gave the name of the kind he desired. "Why, yes," the man replied, "right over there at the ice company where I work. We have a good one which we don't expect to use any more, as we had to buy a much larger one for our use. You go to the superintendent, Mr.—, and see him about it."

A conversation with the superintendent revealed that he had just the right kind of pump, one which had cost \$289 and was in excellent repair. When asked what he would take for it, the superintendent replied promptly, "Twenty-five dollars." The bargain was sealed, the pump packed and shipped, and the Lord praised!

*If we spent more time in praying for guidance about the next step to take, we should find that there is always time enough to take it.*—Louise Harrison McCraw, in *Practical Praying*.

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# Practical and Perplexing Questions

★ Grant Stroh

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## THE OLDEST BOOK

J.H.D., Hamilton, Ont.

**Questions:** (1) Is the Bible the oldest book? (2) Is Moses the first writer of an authentic account of creation?

**Answers:** (1) The history of books in Bible lands is said to carry us back to about 4000 B.C. Two thousand years later tablet books and papyrus books appear to have been somewhat common. This brings us down to the time immediately preceding Abraham. There were schools in the city of Ur where he lived. Thus, it is not likely that the Bible was even the earliest book; for Moses, the author of the Pentateuch, lived centuries after the time of Abraham. (2) Probably not. Nobody knows when creation occurred, and some are of the opinion that Moses himself, under the guidance of the Holy Spirit, probably made use of existing documents.

## SAVED DURING THE TRIBULATION

M.B.D., Point Pleasant, N.J.

**Questions:** (1) Will some be saved during the Great Tribulation? (2) If so, will they be resurrected?

**Answers:** (1) All Israel (Rom. 11:26, 27); God's elect (the Jews) (Matt. 24:30, 31; Jer. 33:7-26); they who endure to the end (Matt. 24:13, 14); certain Gentiles (Isa. 66:19); a definite number from the twelve tribes (Rev. 12:11); innumerable Gentiles (Rev. 7:9-14). (2) These are all saved, but not resurrected.

## THE ATONING BLOOD

P.D., Grand Rapids, Mich.

**Question:** What is the biblical conception of being saved by the blood of Christ?

**Answer:** (1) The personal testimony of Christ Himself was that His blood would be shed for the remission of sins (Matt. 26:28; also John 6:55, 56). (2) The Church has been purchased with His own blood (Acts 20:28). (3) They who believe on Him are now justified by His

blood and hence shall be saved from the coming wrath (Rom. 5:9). They are reconciled by His death, and saved through His present life (v.10). (4) His blood obtains for us eternal redemption (Heb. 9:12). (5) His blood cleanses the conscience from dead works in order that we may serve the living God (Heb. 9:14). (6) We are not redeemed by our silver and gold, but by the precious blood of Christ (1 Pet. 1:18, 19). (7) If we walk in His light His blood cleanses us from all sin (1 John 1:7). (8) Christ loved us and loosed us from our sins by His own blood (Rev. 1:5). His shed blood has power to redeem us (Rev. 5:9). (9) They who come out of the Great Tribulation will have their robes made white in the blood of the Lamb (Rev. 7:14).

## THE UNIQUE BIRTH

An Ohio Reader

**Question:** Who was the father of Jesus Christ? Our pastor says that Joseph was his father, but our Book of Discipline says that He "became incarnate through the power of the Holy Ghost and was born of the Virgin Mary."

**Answer:** We suggest that your pastor read Matthew 1:18-23, which settles this matter. See also Isaiah 7:14 and Luke 1:26-37.

## THE FEDERAL COUNCIL OF CHURCHES

M.G.J., Muldrow, Okla.

**Question:** Can you give me some information about the Federal Council of Churches?

**Answer:** Organized in Philadelphia in 1908; merely advisory, not authoritative. It is strongly unionistic, and stresses the social gospel. It lacks emphasis upon agreement in doctrine as a basis for union. It may be summed up as the practical application of Christian principles to social well-being. It is said to be largely controlled by modernists. Because of this a new council has been formed called the American Council of Christian Churches, with the Rev. Carl McIntire, of Collingswood, N.J., as president.

## SOME FALSE BELIEFS

M.A., Freeport, Ill.

**Question:** What are the beliefs of the Universalist Church?

**Answer:** "Universalism is the belief that it is God's purpose to save every member of the human race." This distinction may be made: Unitarians teach that "man is too good to be eternally damned," while Universalists teach that "God is too good to damn man eternally." According to one of the exponents of Universalism, Christ's atonement was merely a moral work, reconciling man

with God and not God with man. All punishment of sin is merely corrective. Modern Universalism is said to be a complete denial of saving grace. The entire system is rationalistic. Their five principles are: (1) the universal Fatherhood of God; (2) the spiritual authority and leadership of His Son; (3) the trustworthiness of the Bible as containing a revelation from God; (4) the certainty of just retribution for sin; (5) the final harmony of all souls with God. Thus the doctrine of the vicarious atonement is rejected. No Saviour can bear the penalty of our sins. The fall of man is denied and he is "still rising." Does the present World War look like it? Universalism also denies the plain teaching of the Bible concerning the resurrection of the body.

## CREATION OF MAN EVALUATED

H.C., Waterloo, Iowa

**Question:** Why did God create man when He knew what a turmoil man would make?

**Answer:** When God created man He made a being who had the power of choosing between good and evil. Although this involved the possibility of sometime choosing evil, this was the only way for man to develop Godward. Even though man would sin, a fact God must have known before He created him, yet in God's plan salvation was provided through Jesus Christ, who was "slain from the foundation of the world." God was not responsible for Adam's sin, but foreseeing that he would sin, God made ample provision for him. Now it is possible for even sinful men to become the spiritual sons of God, heirs of eternal salvation and joint-heirs with Jesus Christ, a destiny higher than that of the fallen angels.

## SALVATION

O.C.L., Ozaukee, Kan.

**Question:** Is one's salvation lasting?

**Answer:** Since our regeneration is the work of God we believe it will last. Salvation is eternal. See John 3:14, 15, 36; Romans 8:30-39.

## THE SECOND COMING OF ELIJAH

B.C.P., Amboy, Ill.

**Question:** Did the prophet Malachi prophesy the second coming of Elijah?

**Answer:** He certainly did. He also designated the time of his return, which will be prior to the coming of the day of judgment (Mal. 4:1-3). Elijah's chief work was also predicted (v. 6). Just as John the Baptist came in the spirit and power of Elijah prior to the first coming of Christ, so the literal Elijah will himself come prior to the second coming of Christ.

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## THE FALLEN ANGELS

W.J.H., Flint, Mich.

**Question:** Who were the fallen angels?

**Answer:** Only Peter and Jude refer to them (II Pet. 2:4; Jude 6). From the former we learn that even some of the angels sinned and are now awaiting their final doom; while Jude informs us that they left their first estate and proper habitation and now are being kept in darkness until the judgment day. These fallen angels apparently entered into the bodies of men, who became polygamists. This interpretation is plausible and makes the sons of God (Gen. 6:2) to be fallen angels. Thus there are two principal interpretations of Genesis 6:2. For the other interpretation, see the December issue.

## THE NEW COMMANDMENT

B.B., Mount Berry, Ga.

**Question:** Did Christ give any new commandment while here on the earth?

**Answer:** He did, the commandment to love one another as He loved us (John 13:34). In earlier days this was a mark of discipleship. Even the enemies of Christians said, "Behold, how they love one another."

## TEST OF DISCIPLESHIP

F.G.K., Seward, Neb.

**Question:** How should the word "hateth" in Luke 14:26 be interpreted?

**Answer:** At this period in His public ministry, great multitudes were following Jesus. No doubt many of them were sincere followers. Jesus put them to a severe test. Not that it is essential in a true follower that he actually "hate" those of his own kith and kin (v. 26); but, as verse 33 indicates, the true follower must be willing, if need be, to "forsake all that he hath." Many who are invited to His supper shall not taste of it. The mere refusal of His invitation proves that the rejector is unworthy (vv. 15-24).

## THE BELIEVER'S REST

W.A., Kokomo, Ind.

**Questions:** (1) Does the rest of Hebrews 4:9, 10 refer to heaven? (2) Is the rest of Hebrews 4:9 the same as that mentioned in verse 1?

**Answers:** (1) It would so appear—the long Sabbath rest promised to the people of God (see vv. 6-9). (2) Hence the rest of verse 9 is not the same as the rest mentioned in verse 1. This latter rest refers to the present time. They who believe the gospel enter into rest now (v. 3). This rest is not possible for unbelievers (v. 6). There is no profit whatever to them who merely hear the gospel. They may repeatedly hear, yet not experience the rest of God, for their hearing is not "mixed with faith" (v. 2). The present rest of the believer is but a foretaste of the rest that remaineth.



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# INTERNATIONAL UNIFORM Sunday School Lessons\*



★ Harold L. Lundquist

February 8

A BUSY SABBATH IN CAPERNAUM

Mark 1:21-34

Golden Text: *I was in the Spirit on the Lord's day.*—Revelation 1:10.

**T**HE Sabbath of the Jew and the Lord's Day (Sunday) of the Christian were both intended to be days of rest. The ordinary activities of life were to cease and one was to be free to worship and to rest. The manner in which a man uses this God-given day of rest is a remarkably accurate indicator of his spiritual condition.

We have before us the account of a very busy Sabbath day which our Lord spent in Capernaum, the city in which most of His mighty works were done, but which ignored Him and His teaching to its own destruction (see Matt. 11:23, 24). As we look at our Lord's activity on that day we learn what we may do with our Sundays to make them bear fruit for eternity. We find Him in three places.

## I. In the Church (vv. 21-28).

The Sabbath day found our Lord with His people in the synagogue, their place of worship. The service of worship was probably formal and lacking in spiritual vitality, but nonetheless He was there. What have we to say if we miss the opportunity for fellowship and service which church attendance brings us?

Observe that because He was there He (as a distinguished religious teacher) was called upon to teach the people. He taught them in the serene consciousness of His divine authority, and the people were delighted and astonished at His message. We may not serve exactly as He did, but if we present ourselves in God's house on His day we will find the way opening for us to share in the worship.

Jesus not only spoke, but He performed a miracle. Certain it is that we could not do what He did, but we can be ready to give ourselves in service as well as in worship, or in speaking. There is much work to be done in the church, and God's people should be ready and willing to do it.

## II. In the Home (vv. 29-31).

From the synagogue Christ went into the home. How appropriate! We, too, should go from the church to the home, always bringing with us the strength and blessing of the worship service.

The daughter of a great preacher and Bible teacher said the thing she most loved in her father was that he did not give out the "cream" of his Christianity in his meetings and bring home the

"skim milk." Too often we fail to bring into the home the power and beauty of the service in the church. We who have been very sweet and spiritual in the church should not come home to be sour and crabbed.

Jesus brought a blessing into Peter's home, miraculously healing his mother-in-law of a great fever, setting her free to serve. Here again we cannot do what He did, but we can, in His name, bring power and blessing into our homes.

## III. In the City (vv. 32-34).

From the home the ministry of Jesus reached out to the entire city. As the strict laws forbidding travel on the Jewish Sabbath were set aside by the coming of sundown, not only the city but the entire countryside brought their sick and needy to Him.

The scene staggers the imagination as one attempts to conceive of this coming together of troubled humanity for the Master's touch. Mark tells us that He healed many; Matthew, that He healed all, and Luke, the physician, is emphatic in saying that He healed every one of them.

We may learn from this incident that our Christian faith, which has been developed and strengthened by our time of worship and service in the church, should not only reflect itself in the home, but should reach out into the life of the community in which we live. The primary interest of the Christian in his city or the place of his residence should be spiritual, a desire to bring to bear upon the people of the community the power of the gospel.

There is, however, a secondary responsibility which is of much importance and that is the extending of Christian influence into every phase of school, social, political, and business life. It is said that when D. L. Moody came into a barber shop the entire course of the conversation changed. The Christian should have an influence on problems of social welfare, the work of the public schools, the proper conduct of business in the community, and surely upon its political life. It is said that if every Christian in America would vote according to his professed convictions we could put the saloons out of business in a single election. Why not do it?

February 15

THE HEALING MINISTRY OF JESUS

Mark 2:1-12

Golden Text: *Jesus . . . was moved with compassion toward them, and he healed their sick.*—Matthew 14:14.

**M**AN is more than a body. He is made up of body, soul, and spirit. In a physical world where he is so much

in touch with physical nature, and the needs of his body are so much before him, he is prone to forget that there is within, a spiritual nature which is his real self.

God is interested in both the physical and the spiritual side of man. He provides all that we need for our bodies, and above all, He meets the all-important spiritual hunger of man's inner being. We find the Lord Jesus in our lesson graciously touching both spirit and body of the palsied man in response to the faith of his friends.

## I. Faith Brings a Double Need to Christ (vv. 1-4).

This faith-stimulating story faces us first with

### 1. An Impossible Situation.

Incurably afflicted and helpless physically and far more deeply afflicted spiritually, this man had no one who could heal his body and restore his soul. Apart from the power of God in Jesus Christ his situation was hopeless, and thus he may well typify every one of us except for the grace of Christ.

Furthermore, his circumstances were such as to make it impossible for him to get to Jesus, who was there in his city. Even when his four friends came to his help and bore him to the house where Jesus was, they could not enter because of the crowds. So a journey begun in hope was evidently to close in despair. But wait, these men had

### 2. An Undeniable Faith.

"Where there's a will there's a way." Where there is faith the obstacles may be surmounted. Having begun a good work they persevered in it.

Had these men been bound by convention or custom they would never have put their friend at Jesus' feet. They did try to make a proper entry through the door, but it was blocked. The way to Jesus is often closed, by some custom, a vain philosophy, or a religious ceremony. Let us, like these believing men, open the roof if necessary to bring our needs and our needy friends to Him.

Although mention is made only of the palsy of this man, it is probable that both he and they knew that his need was for a double cure, for he was yet in his sins.

They brought him to Jesus, where their

## II. Faith Receives a Double Reward from Christ (vv. 5-12).

Immediately Jesus "saw their faith" (v. 5), just as He always does. God is on the lookout for faith and is quick to reward it. The twofold need here brought a double blessing.

### 1. Spiritual Cleansing.

The man's physical affliction thus proved to be his greatest blessing, for it brought him to Jesus, who cleansed him of all unrighteousness. If he had not

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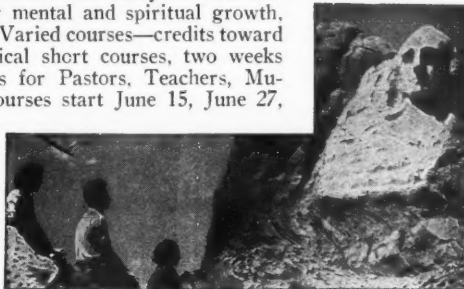
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been palsied he might never have met the Lord. Suffering, then, may be a means of grace. That is more than a pious platitude, for it has been proved repeatedly in the experience of men and women.

Certain scribes "sitting there" (they were not doing a thing to help) began to reason in their hearts that Jesus was

blaspheming because only God can forgive sin. Their theology was faultless and their reasoning was logical, but the premise of their argument was wrong. Only God can forgive sin, but Jesus is God, something which they in their wisdom did not realize or accept.

We (especially young people in school) should be careful that the fluent smooth-

ness of some unbelieving philosopher's logic does not lead us astray, and away from God's truth.

Note also the solemnizing thought that Jesus knew what they were thinking in their hearts. Let us remember that "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). What does He see when He looks into our hearts?

The challenge of these questioning scribes is met by

## 2. Physical Healing.

Forgiving sins was harder than healing the body, but these enemies of Jesus lived so much in the realm of the physical that He had to give them a demonstration of His almighty power which they could see. It was a gracious thing for Him to do, and perhaps necessary in those early days of His life and ministry.

Today, with all the light of history upon the work of God, we need to beware that we do not sit in the seat of the scornful and demand a physical sign before we will believe. God is doing great things in the spiritual realm even in our day, in which Christian men and women may share by faith. It is a day of unparalleled opportunity for men and women who are ready to believe God.

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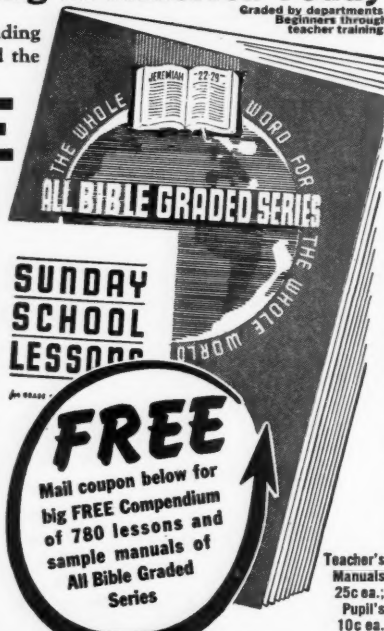
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## February 22 JESUS APPOINTS AND TEACHES THE TWELVE

Luke 6:12-26

Golden Text: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*—Matthew 5:16.

GOD is sovereign and has all power. He might, therefore, perform His works without the help of man, and on many an occasion He does just that.

That fact makes it all the more glorious that He ordinarily works through men, giving to them the privilege of companionship with Him in service. Sinful and weak though they may have been, they become strong and holy in Him, able to do valiant service in His name.

In preparation for the day when He would leave this earth, Christ called unto Himself disciples and workers, the leaders being the twelve known as apostles. They were:

### I. Appointed to Serve Christ (vv. 12-19).

It is the constant teaching of Scripture that those called to serve God are not self-appointed. They are

#### 1. Chosen by Him (vv. 12, 13).

He chooses whom He will, gives them the gifts and the grace for ministry (and both are important!), and provides them a place of service. It is vital to the servant of Christ that he know that he has been chosen and called of the Lord. Only with that assurance can he meet the problems and bear the burdens of the work.

Observe that it was after a night of prayer that Jesus appointed the twelve. How many churches give that much prayer to the choosing of its leaders?

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Do we not need it far more than did our Lord?

### 2. Called from Many Walks of Life (vv. 14-16).

The apostles were men of widely differing gifts, temperaments, and personal characteristics. Some had unusual ability, others apparently were of ordinary qualifications. They were of many occupations, fishermen, a tax gatherer, etc.; but not one was by profession a preacher or priest.

Were men to choose for such offices they would look within the narrow limits of a few learned professions, with certain nationalities preferred, and with position in life an important factor. God cuts across every man-made limitation and calls His workers as He sees fit.

### 3. Companions in Service (vv. 17-19).

At once the twelve received their introduction to service to the great multitude diseased, demon possessed, in spiritual need. It was Jesus who healed them (and notice that "he healed them all," v. 19), but verse 17 tells us that the newly appointed apostles came and stood with Him. They had fellowship with the healing and serving Christ, just as we may have it in service for Him today.

## II. Prepared to Live for Christ (vv. 20-26).

Service for Christ is as much (perhaps we should say, more) by life as by ministry. The twelve needed instruction that their spiritual perspective might be right. He tells them

### 1. How to Meet Difficulties (vv. 20-23).

Poverty, hunger, weeping, being hated for Christ's sake, these were the things that Jesus knew His servants might expect, so He prepared them. They were told that these things need not disturb them, for there is a kingdom coming; there will be a time when every hunger will be satisfied, when weeping shall turn to laughter.

Hatred for Christ's sake is declared to be the occasion for an outburst of joy because of the reward which awaits in heaven. Scripture speaks much of rewards, and we do well to encourage ourselves and other Christians by the blessed prospect.

Meeting difficulties is a matter of having mental and spiritual eyes rightly focused. If we do, we can see right through them and see that on the other side there is blessing.

But there are temptations in another direction, so He tells them

### 2. How to Avoid Dangers (vv. 24-26).

Jesus is here speaking of those who, lacking true spiritual vision, revel in the satisfaction of worldly things without a thought of God. The passage, however, may well be applied to the worker for Christ. Often he will be tempted to covet the wealth, the prosperity, the pleasures, and popularity of those round about him.

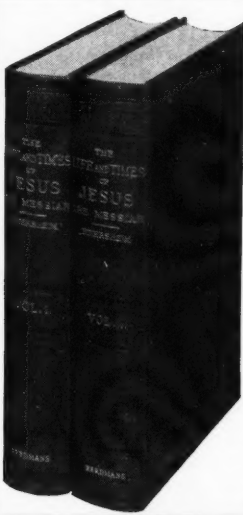
The question which comes to him is, Why should I and my family not share these pleasant things? Therein lies a temptation to become worldly-minded, centered in the temporalities of life. Let him learn that money in itself cannot bring lasting joy; that the fullness of this world is soon exchanged for an eternal emptiness; that the shallow laughter

of this world's fun rapidly gives way to weeping.

The praise of men—popularity with those who know not Christ—is a fickle thing. One day they will praise a man to the skies, and the next day no evil word

or disgraceful treatment is spared to destroy and dishearten him.

The abiding things are found only in Christ. Foolish is the young man or woman who is misled into seeking satisfaction and joy elsewhere. Above all,



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March 1

THE PARABLES BY THE SEA

Mark 4:26-32; Matthew 13:44-50

Golden Text: *Never man spake like this man.*—John 7:46.

**P**ARABLES as a means of conveying truth reached perfection in the hands of the Master Teacher, Jesus. Taking short stories of well-known events or facts from daily life, He presented profound truth in the most simple and attractive form.

Except for the parable of the four kinds of seed which He interpreted (Matt. 13:18-23), He left it to His listeners to make their own application. This has led to some difference of opinion, but in general the parables are received as excellent and helpful portions of God's Word.

In the two passages of Scripture assigned for our lesson, we have five parables, each with a distinctive message, yet together pointing out that there is a time of growth leading to harvest and judgment, and that our gracious God has at great cost provided a way of redemption.

## I. Normal Growth Is Blessed (Mark 4:26-29).

God is patient. He awaits the normal, healthy, steady growth of the seed. Man is so impatient He must have forced growth, artificial stimulation, and even artificial ripening of the fruit.

The same attitude enters into his care of his children. They must get ahead in school beyond their years. They must get out and make a living long before they have learned to make a life. Why not let them mature in the orderly, God-given way?

The same is true in the work of the church. There must be immediate "tangible" results or he will not give his support. Anyone with judgment knows that spiritual life takes time to develop, and that spiritual results cannot be judged by physical or tangible standards.

Seedtime, growing time, normal ripening, then harvest—that is God's order and it is a good one.

## II. Abnormal Growth Is Dangerous (Mark 4:30-32).

Normally the mustard tree is a small plant, and when it grew into a great tree something abnormal had taken place. Birds (which always denote something unclean in Scripture) came to lodge in its branches.

Just so, Christianity was never intended to be made up of a nominally Christian world empire in which ungodly men (the dark birds of the evil one, Matt. 13:19) should find comfortable lodgment. Unfortunately, that is just what happened to Christianity in the so-called conquest of the Roman empire at the time of Constantine. The results were disastrous. The same principle is evident

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today in the control of much of the church by worldly men.

Some "go-getters" and modern religious "promoters" will probably not care for this explanation of the parable. They want to develop and exploit the church like a business or social organization. A moment's sober thought will tell us that it is not God's way; and here again only His way is the good way.

## III. Redemption Is Costly (Matt. 13:44-46).

While it is true that our redemption is worth more than anything else in all the world and that the Christian would gladly set aside (or would he?) everything for Christ's sake, yet that does not fulfill the thought of this parable. After all, what has a sinner (whose own righteousness is described in Scripture as "filthy rags") to sell in order to obtain redemption? And is it for sale? ((See Eph. 2:8.)

Obviously we here have the Saviour with His all-seeing eye and loving heart noting in fallen humanity the pearl of great price, His own Church. He then gives up all the glory He had with the Father, comes to the earth, and even becomes sin for us, that He may bring us to God.

Salvation in Christ is no little thing, not something which was purchased with gold or silver, but with the precious blood

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of Christ. We ought to value it highly, and because we are bought with a price we ought always to glorify God (I Cor. 6:28).

**IV. Judgment Is Certain (Matt. 13: 47-50).**

All kinds of fish were in the net, and until the cord was drawn and the net emptied they looked much alike and enjoyed much the same standing as "citizens" of the sea. But when they faced the fisherman there was a quick division, and a final judgment upon the bad ones.

It is true that in God's kingdom (as it is now manifested in "mystery" in the Church) there are many who have come in by false profession, through carelessness of pastors or church officials, etc. They go through the motions, they look and act much like Christians (although even here they create questions in the minds of true followers of Christ). The day is coming, however, when they shall stand in judgment before the Christ whom they profess to love and follow. How terrible shall be their doom!

They need not wait in fear for that day. They may now, today, make right their relationship with God. They then will not only assure themselves of eternal blessedness, but will relieve their lives of the dreadful burden of sham and hypocrisy.

February, 1942

## The Preacher God Wants

(Continued from page 343)

self has never practiced. No sermon is so powerful as the preacher's life, and without it the testimony of lip is but sounding brass and clanging cymbal. We are not merely to teach men what Christ commanded, we are to teach them to observe what He commanded, and that we cannot do until we have observed it ourselves. Our Lord told the Pharisees, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Matt. 9:13). They knew where that verse was, but they did not know truly what it was. It was a proverb in their heads but not a practice of their hearts.

*"Thou must be true thyself  
If thou the truth wouldst teach;  
Thy soul must overflow if thou  
Another's soul wouldst reach!  
It takes the overflow of heart  
To give the lips full speech."*

Primarily, a sermon is not a work of art but of heart. There are preachers who are "getting up" sermons who need to get them down—down from above. But not only must they be brought down, but lived out. An old minister explained the blurs on his sermon outlines by saying they were caused by sweat and tears. And without those two marks a sermon is not a sermon. Sweat stands for work, and messages from God are not born in naps under a shade tree. Tears stand for compassion born of experience, the sympathy that can comfort others with the comfort wherewith one is comforted of God. It is not enough to love to preach. We must love those to whom we preach, and such love is a practical thing, the keeping of God's commandments.

**G**OD IS ON THE LOOKOUT FOR A MAN whose heart is perfect toward Him. Will you be quiet enough to hear Him, brave enough to proclaim Him, honest enough to obey Him?



## Gospel Song Leaders I Have Known

(Continued from page 332)

It would be easy to extend this list of song leaders and composers of Mr. Stebbins' day and generation that I have known but who are now gone before—E. O. Excell, Charles H. Gabriel, Peter P. Bilhorn, C. C. Case, J. H. Burke. I counted them as personal friends, and to each one I owe some helpful lesson. Truthfully, I can testify of these, and of scores yet among us, that taken as a class of Christian workers, they have fully measured up in consecration and effectiveness with any other group I have ever known.



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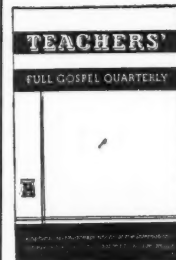
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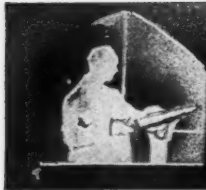
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# For Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## SAVED FOREVER

1. Salvation Procured (John 1:12; 3:16).
2. Salvation Secured (John 10:28, 29).
3. Salvation Assured (Eph. 1:13; 4:30).

—Elmer E. Bloom.

## DANIEL

1. His Principle—would not eat king's meat.
2. His Prayer—three times daily.
3. His Proving—in the lions' den.
4. His Promotion—prime minister of Babylon.

—Harry G. Hamilton.

## A STUDY IN HANDS

1. Wasted Hands (II Sam. 4:12).
2. Washed Hands (Matt. 27:24).
3. Welcome Hands (Matt. 9:25).
4. Wicked Hands (Matt. 26:50).
5. Willing Hands (Exod. 17:12).
6. Wounded Hands (John 20:27).
7. Wondrous Hands (Ps. 102:25).

—Jim E. Stark.

## SEVEN PRECIOUS THINGS OF PETER

1. The Trial of Faith (I Pet. 1:7).
2. The Blood of Christ (I Pet. 1:19).
3. The Living Stone (I Pet. 2:4).
4. The Chief Corner Stone (I Pet. 2:6).
5. The One in Whom We Believe (I Pet. 2:7).
6. The Faith (II Pet. 1:1).
7. The Promises (II Pet. 1:4).

—Gospel Messenger.

## A CHRISTIAN EDUCATION II Timothy 2:15

Introduction: Read James 1:5; 3:13-17; I Corinthians 1:26-30; 2:5; Colossians 2:3; Psalms 32:8; 111:10; Proverbs 1:7; 9:10.

1. Music (Col. 3:16; Eph. 5:19).
2. Mathematics (II Pet. 1:5-7; 1:2, 3).
3. Botany (Song of Sol. 2:1; 6:3; 8:13; Isa. 35:1; 58:11; Jer. 17:7, 8).
4. Astronomy (Job 9:9, 10; 38:31-33; Amos 5:8; II Pet. 1:19; Rev. 22:16; 21:23).
5. History (Eph. 2:1-7, 11-13; 3:3-5).
6. Languages (Acts 2:1-11).
7. Physical Culture (I Cor. 9:24-27; 6:19, 20; I Tim. 4:8).
8. Military Training (II Cor. 10:3, 4; II Tim. 2:3, 4).

Examinations: I Corinthians 11:28a, 31; 9:24-27; II Corinthians 13:5; Romans 14:12, 13.

—Lester E. Huber.

## THERE'S NO POCKET IN A SHROUD

Use your money while you're living,  
Do not hoard it to be proud;  
You can never take it with you—  
There's no pocket in a shroud.

Gold can help you on no farther  
Than the graveyard where you lie,  
And though you are rich while living  
You're a pauper when you die.

Use it then some lives to brighten,  
As through life they weary plod;  
Place your bank account in heaven  
And grow richer toward your God.

Use it wisely, use it freely,  
Do not hoard it to be proud;  
You can never take it with you—  
There's no pocket in a shroud.

—Author Unknown.

## HOW GOD'S WILL SHOULD BE DONE

Matthew 6:10; I John 2:6

1. Voluntarily (Heb. 10:7, 9).
2. Unquestioningly (Rom. 9:19, 20).
3. Purposefully (John 17:4).
4. Delightedly (Ps. 40:8).
5. Pre-eminently (Col. 1:18).
6. Perfectly (John 8:29).
7. Wholly (Josh. 14:8).
8. Continuously (John 8:29).

—Herschel Given.

## A DIVINE CONTRACT

God hath for Christ's sake forgiven you.—Ephesians 4:32.

Every contract has four important features, as follows:

### I. Party of the First Part, "God."

1. He is able to create (Gen. 1:7).
2. He is able to destroy (Gen. 6:7).
3. He is omnipresent (Matt. 28:20).

### II. Purpose of the Contract, "for Christ's sake."

1. All were lost (Rom. 3:23).
2. The law had failed (Gal. 2:21).
3. God is a God of judgment (Heb. 9:27).

### III. Provisions of the Contract, "hath forgiven."

1. Without money and without price (Isa. 55:1).
2. Sins and iniquities remembered no more (Heb. 8:12).
3. Everlasting life (John 3:16).

### IV. Party of the Second Part—"you."

1. Whosoever shall call (Rom. 10:13).
2. You hath he quickened (Eph. 2:1).
3. Forgiveness is preached unto you (Acts 13:38).

—Ernest Finkenbiner.

## THE OMNIPOTENT ONE

Bring him unto me—Mark 9:19b

The Lord Jesus Christ has power over—

1. Nature (Mark 4:35-41).
2. Material Things (Mark 6:35-44).
3. Disease (Mark 1:40-42).
4. Demons (Mark 5:1-8).
5. The Devil (Heb. 2:14).
6. Death (Mark 5:21-24).
7. Heaven and Earth (Matt. 28:18-20).

—Lester E. Huber.

## TESTIMONY CONCERNING THE LORD JESUS

1. *Man's Testimony*, a Question: "Is not this Joseph's son?" (Luke 4:22).

2. *Satan's Testimony*, a Question: "If thou be the Son of God" (Luke 4:3).

3. *God's Testimony*, a Declaration: "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22).

4. *Scripture's Testimony*, a Declaration: "The Spirit of the Lord . . . hath anointed me to preach the gospel to the poor" (Luke 4:17-19).

—Frank Brandfellner.

## TWO MEN Psalm 1

### I. The Righteous Man (vv. 1-3).

1. Not of the world in—
  - a. Counsel—"walketh not in the counsel of the ungodly."
  - b. Conduct—"nor standeth in the way of sinners."
  - c. Company—"nor sitteth in the seat of the scornful"
2. But of God in—
  - a. His delight—"but his delight is in the law of the Lord."
  - b. His meditation—"and in his law doth he meditate day and night."
3. And is likened unto a tree as to—
  - a. Place—"planted by the rivers of water."
  - b. Source of life—"rivers of water."
  - c. Work—"bringeth forth his fruit in his season."
  - d. Result—"his leaf also shall not wither; and whatsoever he doeth shall prosper."

### II. The Wicked Man (vv. 4, 5).

1. He is like chaff in—
  - a. His nature—weak and worthless.
  - b. His destiny—destruction (John 3:18).
2. He is without hope because of the—
  - a. Justice of God applied (Rev. 21:8).
  - b. Ungodly fellowship (Rev. 21:8).

### III. God's Dealings With Each (v. 6).

1. The righteous man exalted.
2. The ungodly man condemned.

—Wilbur Siddons.

Moody Monthly



### THE EXPECTED ONE

I know not if He comes at eve,  
Or night, or morn, or noon;  
I know the breeze of twilight gray,  
That fans the cheek of dying day,  
Doth ever whisper—"Soon!"

I know not why our souls should doubt  
His promise to appear,  
When every flower's opening eye  
Looks up into the changing sky,  
And seems to murmur—"Near!"

I know not round His blessed feet  
What peerless glories throng;  
I only know from rending tomb  
The good shall burst in beauty's bloom;  
And faith assures—"Not long!"

I know not if we years must wait  
The summer of His smile;  
I only know that hope doth sweep  
With thrilling touch my heartstrings  
deep  
And sings—"A little while!"

—Evangel.

### RELATIONSHIP, FELLOWSHIP, LORDSHIP

1. Relationship (John 20:17)—"my brethren"—by birth.
2. Fellowship (John 20:19)—"Jesus . . . in the midst"—by obedience.
3. Lordship (John 20:28)—"my Lord and my God"—by consecration.

—Harvey O. Olney.

### JESUS DIED ON THE CROSS

John 19:17-22, 25-30

1. For Our Sins.
2. Target of Human Hate.
3. Tool of Human Cowardice.
4. Plaything of Human Callousness.
5. Center of Human Devotion.
6. Exhibit of Divine Love.
7. Victorious Achiever of the Divine Purpose.

—Philip W. Crannell.

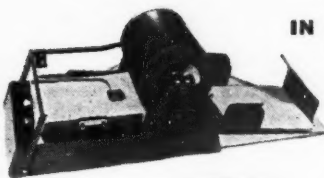
### IMPORTANT FIVE-WORD SCRIPTURE QUOTATIONS

#### Suggestion Sermon Texts

- Prepare to meet thy God.—Amos 4:12.  
Acquaint now thyself with him.—Job 22:21.  
Behold the Lamb of God.—John 1:29, 36.  
Christ died for the ungodly.—Rom. 5:6.  
Christ died for our sins.—I Cor. 15:3.  
Ye must be born again.—John 3:7.  
What think ye of Christ?—Matt. 22:42.  
Seek, and ye shall find.—Matt. 7:7.  
By grace ye are saved.—Eph. 2:5.  
Now is the accepted time.—II Cor. 6:2.  
Boast not thyself of tomorrow.—Prov. 27:1.  
I am crucified with Christ.—Gal. 2:20.  
I will give you rest.—Matt. 11:28.  
Peace I leave with you.—John 14:27.  
Let us love one another.—I John 4:7.  
Be thou faithful unto death.—Rev. 2:10.  
Every eye shall see him.—Rev. 1:7.  
And, behold, I come quickly.—Rev. 22:12.  
Therefore be ye also ready.—Matt. 24:44.

February, 1942

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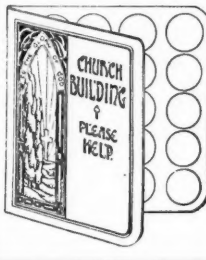
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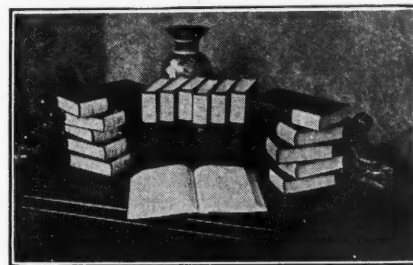
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## YOUTH AS A PATTERN

I Timothy 4:12,

### I. The Commission

1. Negatively—"Let no man despise thy youth."
2. Positively—"but be thou an example of the believers."

### II. The Course

1. "In word" (Luke 6:45).
2. "In manner of life"—separation from the world.
3. "In love" (John 3:16).
4. "In faith" (Heb. 11:1).
5. "In purity"—the whole personality.

—Wilbur Siddons.

## DR. JOSEPH PARKER ON PREACHING

Why not preach the sermon you preached last Sunday night? You did a week ago; let's have it again. I liked it. For my own part, brethren, I never preach old sermons; but I never hesitate to repeat a new one.

Think of a man saying that "Hamlet" will be read in the lecture hall tomorrow night; but that "Hamlet" is an outworn thing! You never say that, "Hamlet" never becomes old; but of a sermon, that costs you ministers tears of the heart, is to be called old if it is preached a second time. Ah, me! This cuts me to the quick. It is hard to bear.

The play actor may play a hundred times the same thing, but if the minister ventures to say what he said a month ago, there be those preternaturally and detestably sharp and penetrating people who say, "This is an old sermon."

\*\*\*

Preach only what you believe; not what you intellectually believe, what you morally, spiritually, emotionally believe and cannot leave out, and then there will be no mistaking the music of your voice. Represent yourself.

\*\*\*

Ought we not to preach to the times? Yes. What are the times? Broken hearts, they are our times; shattered lives, broken hearts; wasted opportunity; dead children, struggles; persecutions, bodily pain, moral temptations, wrestlings with the devil, these are the times. Other times I do not recognize in the church. Preach these, and thou shalt never want sympathetic and grateful hearers.—The Leader.

## SOME GREAT DELIVERANCES Psalm 18:50

- |  |                                |                     |
|--|--------------------------------|---------------------|
| 1. At the Red Sea                          | Exod. 14; Ps. 78:13, 14, 51-53 | From Egypt.         |
| 2. By the Brazen Serpent                   | Num. 21:4-9; John 3:14, 15     | From Death.         |
| 3. By Trumpets, Jugs and Torches           | Judg. 7; I Cor. 1:27-31        | Against Great Odds. |
| 4. By David                                | I Sam. 17; Heb. 2:14           | In Single Combat.   |
| 5. Through Prayer                          | I Kings 17, 18; Jas. 5:17, 18  | From Drought.       |
| 6. By the Chariots of God                  | II Kings 6:8-23; Ps. 34:6-8    | From Danger.        |
| 7. By Faith                                | II Chron. 14; I Kings 8:44, 45 | From War.           |
| 8. By Promise                              | II Chron. 20:1-25; Ps. 118     | Without Fighting.   |
| 9. For God's Own Sake and for David's Sake | Isa. 37; II Kings 19           | From Assyria.       |
| 10. In the Furnace                         | Dan. 3; Heb. 11:33, 34         | From the Fire.      |
| 11. By an Angel                            | Dan. 6; Heb. 11:33             | From the Lions.     |
| 12. By a Fish                              | Jonah 1, 2; Matt. 12:39-41     | From Disobedience.  |
|  |                                | —E. Edmunds.        |

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## THE GREAT PHYSICIAN

Matthew 8:1-4

1. The Patient Comes.
2. The Patient Calls.
3. The Physician Hears.
4. The Physician Heals.

—Elmer E. Bloom.

## UP TO THE FEAST—HISTORICAL AND PROPHETIC

John 21

1. Toiling Without Christ (v. 3).
2. Hearing Christ (v. 5).
3. Obeying Christ (v. 6).
4. Going to Christ (vv. 7, 8).
5. Feasting With Christ (v. 9).

—Gabriel R. Guedj.

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## God's Law for Interpreting Scripture

(Continued from page 345)

fourteen hundred Protestant confusing, conflicting, discordant divisions and subdivisions in faith and doctrine. Can all be true? Did Paul, or Peter, or any other inspired apostle ever preach or teach any one of these dividing, confusing, sectarian, "strange doctrines" "in the words (or language) which man's wisdom teacheth" that is now generally employed and used by sectarians and which so confuse, divide and separate God's born-again "babes" children? If so, where is it recorded!

If the Holy Spirit is the God-given Bible teacher, so that "ye need not that any man teach you" (I John 2:27), His recorded words must be our teacher, and should not every Holy Spirit-chosen ambassador both preach and teach all Bible doctrine using the Holy Spirit recorded language and the "words which the Holy Spirit teacheth; comparing spiritual things with spiritual" (as Paul with John teach), and "not in the words which man's wisdom teacheth" (I Cor. 2:13)? The Holy Spirit being the Teacher and the Bible His textbook, can a spirit (person) that adds to or teaches otherwise "in the words which man's wisdom teacheth," be a "full age" Holy Spirit-chosen teacher? Do these man-made divisions please God, or Satan? Will not my readers receive, believe, and strive to obey God's Word in their teaching, that they may receive with certainty the promise of Hebrews 5:9 with I Corinthians 3:14 and II John 8?

## Why I Believe in the Everlasting Punishment of the Wicked

(Continued from page 336)

softened. Granted that they are figurative, is anything gained in the way of mitigating the pains of hell? The answer is negative. "Remember," says Broadus, "that language may be highly figurative without being fictitious. Only ascertain what the figures of Scripture were designed to mean, and that meaning is as certainly true as if stated in plain words. Thus the fire that cannot be quenched may be called a figure, if you choose; yet it assuredly means that in hell there will be something as bad as fire, something as torturing as fire is to the earthly body—nay, the reality of hell, as well as of heaven, does no doubt greatly transcend the most impressive imagery that earthly things can afford."<sup>11</sup> To this we may add the fact that Christ never made idle threats. And when He spoke of eternal fire, He was warning against a real punishment so vividly described by figures of the most extreme suffering.

(To be concluded in the March issue)

<sup>11</sup>J. A. Broadus, *A Treatise on the Preparation and Delivery of Sermons*, p. 68

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Nor for the Amen refuse to wait.

II  
Thy noisy tongue thou shalt restrain  
When speaks the organ its refrain.

III  
But when the hymns are sounded out,  
Thou shalt lift up thy voice and shout.

IV  
The endmost seat thou shalt leave free,  
For more must share the pew with thee.

V  
The offering plate thou shalt not fear,  
But give thine uttermost with cheer.

VI  
Thou shalt this calendar peruse,  
And look here for the church's news.

VII  
Thou shalt the minister give heed,  
Nor blame him when thou'rt disagreed.

VIII  
Unto thy neighbor thou shalt bend,  
And if a stranger, make a friend.

IX  
Thou shalt in every way be kind,  
Compassionate, of tender mind.

X  
And so, by all thy spirit's grace,  
Thou shalt show God within this place.  
—From N. Y. Church Bulletin.



# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelistic and Christian workers whose reports appear in this department may be addressed through the Moody MONTHLY office.—Editors.



**O**SCAR LOWRY and his associates opened their 1941-42 season with a highly successful five weeks county-wide union campaign in Cottonwood County, Minnesota. The services were held in the high school auditoriums of Mountain Lake, Windom and Butterfield. More than 200 professed conversions were reported in the three places. On Oct. 19, the Lowry Party opened a six weeks radio campaign over WEAU from Eau Claire, Wis. In addition to the six co-operating pastors and churches in Eau Claire, many pastors and churches within a radius of fifty miles heartily supported this soul-winning effort. Some of the churches joined their Sunday evening and week night services with the broadcasts by placing a radio in their church auditoriums. The high school auditorium of Eau Claire was engaged for public services during the sixth week. These services were also broadcast. A

mass meeting for men only was held the last Sunday afternoon, at the close of which 40 men came forward to accept Christ as their Saviour. Fifty men, women and young people responded to the invitation on the closing night. In addition to the many conversions reported from radio land, there were 10 to 40 in each of the public services including the Sunday afternoon mass meetings held in various places.

During November, Mr. and Mrs. O. W. Stucky conducted campaigns in the First Baptist Church of Algona, Iowa, and the Baptist Church of Okemos, Mich., of which F. C. Volske and F. L. Curry are the pastors. The Lord signally blessed in the salvation of many souls. In Algona 39 confessed Christ, while many others came in consecration and in confession of sin as backsliders. An outstanding feature of the Okemos campaign was the family altar service in which the entire front of the church and the aisles were filled with parents and children in response to a special family altar invitation. One young business man said that he and his wife were canceling all card party invitations and were replacing them with the family altar.

There were 49 conversions in meetings led by Marion Beene in the Baptist Church, Knoxville, Ind., of which Garrett R. Graham is pastor, and the East Side Baptist Church, Crawfordsville, Ind.,

David G. Canine, pastor. In Knoxville, Mr. Beene brought messages to the Knox County Baptist Ministers' Alliance, 83 preachers being in attendance, and the Baptist Student Center of Tennessee University.

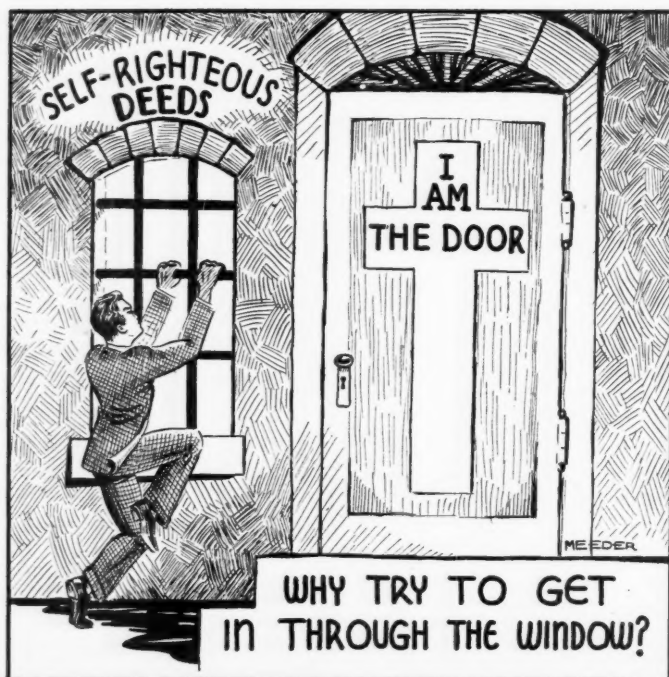
"Several were converted and a number revived in a two weeks meeting in November led by Neil McIntyre in the Baptist Church of Humboldt, Iowa," writes Paul Williams, the pastor. "Mr. McIntyre fearlessly preached the Word and sang many of his songs, accompanying himself on a portable organ. We greatly enjoyed and profited by his ministry."

Mr. and Mrs. Raymond O. Nelson conducted a two weeks meeting in the United Brethren Church, Philo, Ohio, of which Charles Fox is pastor. Interest was manifest from the beginning and the attendance was good. There were 34 decisions for Christ. A correspondence class for Bible study was organized with an enrollment of 26 students. The services for boys and girls had an average attendance of 75. A deep spirit of conviction was felt during the series and there were some outstanding conversions. Mr. Nelson did the preaching and Mrs. Nelson assisted with the music and the children's work.

"We had one of the most profitable meetings we have ever conducted in our own Buchanan Street Baptist Church, Amarillo, Tex., the week of November 23-30," writes J. C. Sisemore, the pastor. "There were two services daily which were led by the pastor, but instead of preaching we prayed. It was a prayer revival, and God blessed wonderfully and many prayers were answered."

G. E. Vinaroff, evangelist, song leader, and soloist, held five meetings between Sept. 28 and Dec. 14. The first was a union revival in Derby, Kan., where God wonderfully blessed the entire community. The other meetings were in Hackney and Republic, Kan., Gary, Ind., and Merville, Iowa. After the first week in Merville the church caught fire and most of it burned. The meeting was continued in the Federated Church. Souls were saved and Christians led into a deeper experience of grace.

Much interest was manifest and a real awakening of the saints was in evidence as crowds attended the meetings led by Mr. and Mrs. W. L. Denlinger in the Congregational Church of Harrisville, Ind. A series was also conducted in the Teegarden (Ohio) Christian Church during November. The Denlingers went next to the Christian Church at Plum Tree, Ind., to assist L. C. Winn in meetings. While there were no conversions in this campaign the church was revived. Mr. Denlinger is pastor of the Congregational Christian Churches of Teegarden and Stelvideo, having moved to Greenville,



Ohio, from Hancock, Md., where he was pastor of three churches for five years. Mr. and Mrs. Denlinger will continue in the evangelistic field in connection with their pastoral work.

Carl C. Harwood reports meetings in the Union Mission, Charleston, W. Va., where Pat Withrow is superintendent; First Baptist Church, Waverly, Iowa, Victor C. Oltrogge, pastor; City Rescue Mission, Erie, Pa., Arthur Blackmore, superintendent; and Fairlawn, N.J., Community Church, Milton O. Schilde, pastor. Mr. Harwood writes, "The Lord has given great victories and many souls have found Christ as their Saviour." His daughter, Mary Harwood, works with him as pianist.

A campaign in the Methodist Church of Cambridge, Md., led by Lovick P. Law, resulted in 100 additions.

At least 18 found the Lord and many young people volunteered for life service in the final meeting conducted by L. C. Robie in the Evangelical Congregational Church of Locust Dale, Pa., of which Eugene Erb is pastor. This was the second meeting led by Mr. Robie in the church. In the first meeting Mr. Robie and Mr. Erb ministered in three high schools and many of the young people who found the Lord in the second meeting traced their first touch to the high school program. As many as 15 attended the cottage prayer meetings.

Guy W. Green assisted the Covenant Presbyterian Church, Omaha, Neb., in a series of meetings during November. The pastor and people were "of a mind to work" and the Holy Spirit manifested His power. On Thanksgiving night and each Saturday night the congregation filled the church. At the last Sunday morning service many were turned away. At this service 66 persons entered into church fellowship, all but one by profession of faith. Mr. Green's memory work attracted many persons from various parts of the city. The first meeting in Wakarusa, Kan., was recently conducted by Mr. Green in the First Presbyterian Church. The attendance was better than had been expected, and at the close of the effort 13 persons were received into the church, ten by profession of faith.

Several young people took a stand for Christ during a revival under Richard Neale at the First Baptist Church of Laingsburg, Mich., where Elon P. Boynton is pastor. Mr. Boynton writes, "The last night brought a harvest that paid well for the entire series. Wrongs were righted, apologies were made, souls were saved, and a new spirit put in the entire church. Those who were present will long remember it as one where the Holy Spirit was present in rare and mighty power."

Guilla Logue Roberts and Muriel C. Smith conducted services in the Calvary Evangelical Church of Detroit, of which Conrad A. Wilkie is pastor. This work was greatly blessed of the Lord. Souls were saved and the church revived. Their next meeting was with H. W. Link, pastor of the Evangelical Church, Blissfield, Mich. Many penitents knelt at the altar. In the Griggs Street Evangelical Church of Grand Rapids, many backsliders were restored and sinners were saved. Leon

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F. Woodward is the pastor. The last campaign conducted by the evangelists before the holidays was at the Baldwin Evangelical Church of Pontiac, Mich., where Cletus Parker is pastor. Many souls knelt at the altar confessing Christ as their Saviour. The children's services in Grand Rapids and Pontiac were especially gratifying.

"Christ was glorified in meetings at the First Baptist Church of San Francisco when 104 additions were recorded," writes Hyman Appelman. In the First Baptist Church of South Gate, Calif., where Dr. Fred Jordan is pastor, there were 110 additions. A week's meeting with the First Baptist Church, Richman, Calif., resulted in 85 additions. Mr. Appelman says that God mightily manifested Himself in these California meetings in spite of war and blackouts.

"Several outstanding conversions occurred and Christians were encouraged in the faith through the convincing preaching and uplifting music of Robert J. Kees in a two weeks series at the Raymond Baptist Church near Franksville, Wis.," writes the pastor, Herbert A. Farrar.

The Edward VanderJagt Party conducted their second campaign in the Hamlin Memorial Baptist Church of Springfield, Mo., during December. H. T. Abbott is pastor and C. W. Austin, associate pastor. The Word was received with great blessing. Lives were consecrated to Christ and souls were saved. Mrs. VanderJagt conducted young people's meetings each night with great success. She and her daughter assisted in the services with vocal duets and instrumental numbers.

Violet Heefner, assisted by Bernice Sellner and Ida Vogel, held an eight day meeting during December in the Baptist Church, Burk, S.D., where Glen F. Benter is pastor. There were 22 conversions. A large number of children attended the afternoon meetings conducted by Miss Sellner. It was the first campaign the church had had in several years. The night following the close of the meeting the party began a week's series in the Baptist church of Lucas, S.D., where 17 professed to accept Christ as personal

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During the last three weeks of December Mr. and Mrs. Wes Auger led in a fruitful revival at the Tabernacle of the Open Door, Elmira Heights, N.Y., Lennon E. Hakes pastor. The attendance was reported as the best in the history of

the church. Souls were saved and Christians were revived and strengthened in the faith. From Elmira Heights the Augers went to the Gospel Center, Wilkes-Barre, Pa., for four nights. This was their third engagement with Pastor Bob Matthews. One evening they had a half hour broadcast from the tabernacle, and two of the radio men professed to accept Christ as their personal Saviour after a worker had dealt with them. Mr. and Mrs. Auger were also called for two weeks by the Emanuel Baptist Church of Akron, Ohio, where Cloyce J. Pugh is pastor. The meetings were well attended and the children's services led by Mrs. Auger were especially fruitful.

Fred Ingersoll, of the Calvary Gospel Mission, Chicago, held a week's meeting in the Bible Center Rescue Mission, Galesburg, Ill. Mr. and Mrs. T. M. Davis furnished the music. The altar was filled nightly and souls were saved in almost every service. A converted convict passing by came in for help and received such a blessing that he has been serving as janitor of the building. The afternoon prayer meetings proved of special blessing.

God marvelously blessed in a meeting conducted by John Carrara during December in the First Baptist Church of New Philadelphia, Ohio, of which George Vouga is pastor. Souls were saved, backsliders reclaimed, and more than 75 young people, as well as many parents, rededicated their lives to the Lord. A volunteer choir co-operated at each service. The pastor writes that this was the finest and most effective series ever conducted by the church.

meetings in the First Presbyterian Church, Tyler, Tex., Dr. Robert Hill, pastor. Two professed conversion. There was splendid interest in the messages. Nine meetings were held in the First Baptist Church, Wayne, Mich., R. L. Reed, pastor.

Evangelist Douglas Roe, assisted by Douglas Fisher, held a campaign in Elizabeth, N.J., for the East Baptist Church, W. R. Ricker, pastor, the Calvary Methodist Church, A. A. Pierce, pastor, and the Elizabeth Moravian Church, G. F. Weinland, pastor. There were 55 professed conversions.

Dr. Henry Ostrom held a series of meetings Nov. 26-Dec. 8, in the Gospel Tabernacle, Kankakee, Ill., C. F. Pfeiffer, pastor. On Sunday morning and evening of Dec. 14 he filled the pulpit of the Federated Church, Bondurant, Iowa. G. E. McKeeman, pastor, addressing an afternoon meeting that same day in the Gospel Temple, Des Moines, Richard McCole, pastor. Dr. Ostrom addressed the December monthly Bible conference of the Des Moines Fundamental Association December 15 and 16 in the Grandview Park Baptist Church. These were the last public appearances of this gifted Bible teacher. God wrote "finis" to his earthly ministry on Dec. 20 after an illness of five hours. A further notice of his death appears among the editorials in this issue.

#### FUTURE ENGAGEMENTS

Wes Auger—Feb. 8-15, Luverne, Minn.; Feb. 22-Mar. 1, Mason City, Iowa; May 3-17, Xenia, Ohio.  
Gerald E. Bonney, "The Bonney Workers"—Feb. 3-17, Albion, Pa.; Feb. 18-Mar. 6, Little Valley, N.Y.; Mar. 8-22, Charleroi, Pa.; Mar. 29-Apr. 12, Punxsutawney, Pa.  
John Carrara—Feb. 15-Mar. 8, Lapeer, Mich.; Mar. 11-22, Middle Port, Ohio; Mar. 29-Apr. 12, Marion, Ohio; Apr. 14-26, Washington, D.C.  
John Catalano—Feb. 1-20, Chattanooga, Tenn.; Feb. 21-Mar. 7, Knoxville, Tenn.; Mar. 8-15, Johnson City, Tenn.; Mar. 16-31, Bristol, Tenn.  
W. L. Denlinger—Jan. 26-Feb. 16, Celina, Ohio.  
Carl C. Harwood—Feb. 8-15, Denver, Colo.; Feb. 22-Mar. 8, Bellefontaine, Ohio; Mar. 22-Apr. 5, Holdrege, Neb.; Apr. 12-28, Oceanside, Calif.  
Violet J. Heefner—Feb. 1-8, Tennyson, Ind.  
Jubilate Trio—Feb. 12-22, Terre Haute, Ind.; Feb. 23-Mar. 8, Youngstown, Ohio.  
Robert J. Kees—Feb. 3-15, Pigeon, Mich.; Feb. 16-Mar. 1, Pontiac, Mich.; Mar. 3-8, South Grand Blanc, Mich.; Mar. 9-15, Grand Blanc, Mich.  
Oscar Lowry—Dec. 29-Feb. 17, St. Paul, Minn.  
Morris Peterson—Feb. 1-15, Silverhill, Ala.; Feb. 20, Miami, Fla.  
W. E. Pietsch—February, Cleveland and Chattanooga, Tenn.; Kalamazoo and Holland, Mich.; March, Harrisburg, Reading, Allentown, Lebanon, Pa.  
Guila Logue Roberts and Muriel C. Smith—Mar. 3-15, Pottsville, Pa.  
L. C. Robie—Feb. 1, Findlay, Ohio; Feb. 24, Ashley, Mich.  
Sylvester Sanford—Feb. 2-15, Enterprise, Ohio; Feb. 16-29, Otterbein, Ind.  
Gipsy Smith—Feb. 22-Mar. 8, Huntington, W. Va.; Mar. 22-Apr. 1, New York, N.Y.; Apr. 19-May 10, Los Angeles, Calif.  
Gipsy Smith, Jr.—Jan. 25-Feb. 8, Indianapolis, Ind.; Feb. 15-Mar. 1, Danville, Va.; Mar. 4-6, Evansville, Ind.; Mar. 8-20, Paducah, Ky.; Mar. 22-Apr. 5, Savannah, Ga.  
O. W. Stucky—Jan. 25-Feb. 8, North Bend, Ore.; Feb. 22-Mar. 8, Cleveland, Ohio; Mar. 10-22, Chippewa Falls, Wis.; Mar. 24-Apr. 5, Detroit, Mich.  
G. E. Vinaroff—Feb. 2-22, Webster City, Iowa; Feb. 23-Mar. 8, Seward, Neb.; Mar. 9-22, Albion, Iowa; Mar. 23-Apr. 5, St. John, Kan.; Apr. 6-19, Murdock, Kan.; Apr. 26-May 10, Galesburg, Ill.  
Michael Walsh—Feb. 2-15, Dallas, Tex.; Feb. 16-17, Salina, Kan.; Feb. 20-23, Lansford, Pa.; Feb. 24-Mar. 8, Uniontown, Pa.; Mar. 17-22, Harleysville, Pa.; Mar. 25-Apr. 5, Dover, N.J.  
Charles F. Weigle—Feb. 1-15, New Castle, Pa.; Mar. 15-29, Newport, Ky.; Apr. 5-19, Chicago, Ill.  
Anthony Zeoli—Feb. 3-8, Oceanside, L.I., N.Y.; Feb. 15-Mar. 1, Arlington, Mass.; Mar. 9-15, Evansville, Ind.; Mar. 18-29, St. Paul, Minn.

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## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE



Mr. Shannon



Mr. Guido

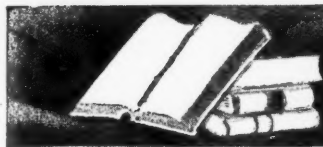
For a number of months W. W. Shannon and Michael Guido have been conducting profitable campaigns in the army camps. The Lord has been pleased to honor their ministry. Secretary of the Navy, Frank Knox, thanked Mr. Shannon for his work and for the interest "which you . . . are thus showing in the spiritual welfare of the navy and marine corps." This evangelistic team has returned to the Extension Staff of the Moody Bible Institute.

Mr. Shannon is an evangelist of national fame with special appeal to men. Mr. Guido makes particular appeal to young folk and has been greatly used as a youth leader. The combined talents of these men qualify them for reaching the strategic groups in every church.

Dr. Carl Armerding addressed thirteen

Moody Monthly





# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.



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176 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

**Bone of His Bone**, by F. J. Huegel.

This book, written by a returned missionary, is to be read with the heart as well as with the understanding. It is a book that drives the sympathetic reader to his knees. Its central message is that we are to see in the Cross of Christ not only *expiation*, but also *identification*. The latter is what is missing so sadly in the consciousness of professing Christians. Without it they remain shallow and defeated. The pages of this book abound with gripping sentences, so that the interest of the reader is never allowed to flag for one moment. The reviewer's judgment is that its author has made a fresh and valuable contribution to Christian literature on the deeper life in Christ.

118 pages. 5 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. M.I.R.

**Gospel Music in "Technicolor,"** by George S. Schuler.

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H.A.H.

**Sankey Centenary Celebration, 1840-1940.**

This book presents the proceedings of the centenary celebration held in New Castle, Pa., on August 28, 1940. The entire program is recorded, including the historical address of Charles H. Young, president of the Historical Society of Lawrence County, Pa., and the principal address by Dr. Will H. Houghton. There is also a section of Sankey correspondence, some of it hitherto unpublished. The book is illustrated.

It is altogether appropriate that the life and work of this great singer of the gospel should thus be preserved for future generations. It tells of a ministry unique and effective because a humble man yielded his talent to the Holy Spirit.

109 pages. 6 x 9 inches. Lawrence County Historical Society, New Castle, Pa. \$1.50. H.L.L.

**Our Methodist Hymnody**, by Benjamin Franklin Crawford.

Any student of the hymnology of Christian worship will find value in this denominational study. The official hymnals of the Methodist Church, the entire five since 1836, are placed under the analytical microscope, and the findings reported. The author deals largely with trends, and the turn from the fervid evangelical spirit of the earlier years to the "social service" and group implications of the gospel is shown by numerous graphs and charts. Despite the new hymns that have appeared, indicating changed conceptions of doctrine and social obligations, there is much interest in noting what hymns have held their place through the entire series of five hymnals during the century. This is strictly a study, devoid of all anecdote and incident; hence it is different, which makes it the more worth possessing.

245 pages. 5 1/2 x 7 3/4 inches. Carnegie Church Press, Carnegie, Pa. W.M.R.

**Man's Act and God's in Africa**, by R. J. B. Moore, B.A.

Communal life within an African tribe finds its ultimate sanction in the African home, but the rapid industrialization of Africa tends to detribalize the social order, and this disintegrates the very sanctions which preserve the home and make communal life protective.

The author is the representative of the London Missionary Society on the staff of the United Missions in the Copper Belt of Northern Rhodesia; herein appears a clinic of the ensuing problems, particularly of the industrialized location in which he serves. This is a heartening exposition of the way out, which is dramatized by African achievement under the skillful and always sympathetic guidance of gifted executive leadership supplied by the white missionaries. The African himself is the pivot upon which swings the pointed application, failing sometimes through the lure to his cupidity of greater advantage in secular service, but also he is frequently proof against this allure through the propulsive power of a new and higher affection—the life of God in his soul.

96 pages. 5 x 7 1/4 inches. Livingstone Press, London. 60 cents. J.R.R.

**The Gist of the Lesson**, from the writings of R. A. Torrey.

In its forty-third year, this well-known and widely used commentary easily holds its leading place. The compiler has done excellent work in analysis, outlining, and exposition. The treatment is necessarily brief, but none the less satisfying. Comments are spiritual, evangelical, and practical.

160 pages. 2 1/2 x 5 1/4 inches. Fleming H. Revell Company, New York. 35 cents. H.L.L.

**The Greatest Men of the Bible**, by Clarence E. Macartney, D.D.

A series of bibliographical sermons presented in an interesting and helpful manner. Fifteen biblical character sketches (Paul, David, Moses, John, Peter, Abraham, Joseph, Isaiah, Elijah, Samuel, John the Baptist, Jeremiah, Daniel, Joshua, and Job) are included in this book. Each sermon presents an interesting character study together with a personal challenge and help for present-day Christian living. Dr. Macartney has made these men of the Bible live in the light of the hearer's experiences. His book should find a wide reading.

222 pages. 5 1/4 x 7 1/2 inches. Abingdon-Cokesbury Press, Nashville. \$1.50. M.A.D.

**Daily Manna.**

This is a calendar of daily readings for the year 1942. The plan is to present a Scripture portion, usually a verse or two, followed with a meditation of some two hundred to three hundred words. These meditations are by fifty-two representative ministers and theological professors of the Presbyterian and Reformed Churches. Each minister furnishes seven meditations. The aim of this publication is to furnish vital spiritual messages in harmony with the Reformed Calvinistic standards.

4 x 5 inches. Zondervan Publishing House, Grand Rapids. 75 cents. P.B.F.

**The Pulpit Manual.**

This new 1942 aspirant for the minister's favor contains a calendar of the year and also the Church calendar, together with sermon outlines for each Sunday. The latter, as a substitute for the consistent and intensive habits of hard and conscientious study of the sacred text, are a doubtful device, and unless honestly and wisely used will prove a snare to the minister of the gospel. The story back of fifty favorite hymns, and a short homily on sixty texts with space for the reader's comment, bulk largely. A table of movable feasts, and membership statistics for the United States, complete the handbook.

Light printing on calendered paper has left a gray impression which is not kind to the eyes; neither is calendered paper friendly to note taking.

181 pages. 4 x 6 1/4 inches. Pulpit Digest Publishing Co., New York. \$1.00. J.R.R.

**Around the Mediterranean with My Bible**, by Harriet Louise H. Patterson.

This is a delightful book of travel in the Holy Land itself, and, as the title states, in other lands of the Bible. Not only does it bring to life something of the splendor of departed civilizations; not only does it verify both by present custom and archaeological findings many events and scenes of the Bible, but it makes the Bible in many respects a living, glowing Book. There are intimate, warm pictures of many spots and scenes familiar and beloved to us in our Bible, scenes we have lived, spots we have visited, and journeys we have made in imagination or by map. These are made to live with a wealth of interesting detail and historical background not often found in books of travel. It is remarkable that such a wealth of biblical detail can be packed into fascinating description and narrative.

Many, however, will not agree with the author's interpretation or explanation of some biblical incidents and events. It is also somewhat surprising that she should say, practically nothing of the remarkable achievements of modern Jewry in the building up of the Holy Land, and making the desert to "rejoice and blossom as the rose" in fulfillment of the Scripture.

This is the book of an experienced traveler, a keen observer, and a student of the Bible and of ancient history. It makes informing and delightful reading and preserves for us much which in the shifting and destructive scenes of war may be destroyed forever.

356 pages. 6 x 9 inches. W.A. Wilde Company, Boston. \$3.00. N.J.S.

**Jews, Let Us Stop Dreaming!** by Benno Silver.

It would not be easy for a non-Jew to appraise this book, which has been translated from the German. It was written by a pious Jew, to whom Moses and the prophets speak with divine authority, for his own people, calling them to "come to themselves" like the prodigal, and to re-

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turn to God, to righteousness, to spirituality in religion, and to a life of true devotion to the national vocation of Israel, to be a holy people unto the Lord.

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It is a book every Jew should read, even though it does not go all the way a disciple of Christ goes, illuminated by the indwelling Spirit of the now glorified Christ, who has wrought redemption by His blood, in the place his heart's adoration gives to his Lord. But for a Jew it goes a long way toward this goal, and therefore the reviewer thinks well of it.

90 pages. 5 x 7 1/2 inches. B. Silver Co., Brooklyn, N. Y. M.I.R.

## The American Jewish Year Book, Volume 43.

This is an invaluable book to those who would be acquainted with Jewish events and affairs the world over. It is in some respects a world almanac of Jewish information. The "Review of the Year," especially important this year, and covering over 300 pages in itself, tells the tragic tale of Jewry the world over during the past year. It is written by authorities in their fields. Particularly informing is the "Review" in the United States, covering every phase of Jewish activity and life, spiritual, educational, political, social, welfare, youth, anti-Jewish manifestations, and all the problems and perplexities which confront Jewry today.

Among the many important and interesting features are: biographical sketches of prominent Jews who have died recently; bibliographies of important Jewish publications, both fiction and non-fiction. All the Jewish national organizations and Jewish periodicals appearing in the United States are listed here. There are the important findings and report of the American Jewish Committee. Especially valuable is the section on "Statistics of the Jews" with regard to population, immigration, and distribution, many tables and lists giving detailed and readily accessible information.

The present year book contains also an index of Volumes 1-42. However, it is more than a mere book of tables and lists, of facts and of figures, of affairs and achievement. It also reveals something of Jewish struggles, of trends, and hopes. To the student of Jewish affairs it is an almost indispensable book.

884 pages. 5 1/2 x 7 1/2 inches. The Jewish Publication Society of America, Philadelphia. \$3.00. N.J.S.

## The Lesson Commentary, edited by Charles P. Wiles.

In a six-page treatment of each lesson this book presents an introduction to, exposition, and application of the lesson. It is designed to supplement the quarterly and monthly treatment of the lesson in Lutheran periodicals. It is designed especially for that church, and the author has therefore made what he calls "a radical change" in the order of the lessons on the life of Christ (scheduled for the first six months of the year) to conform to the Church year. This will limit the general value of the commentary, which is well written, fresh in treatment, and rich in suggestive material.

319 pages. 6 x 8 1/2 inches. United Lutheran Publication House, Philadelphia. \$1.75. H.L.L.

## God Bless America and Other Sermons, by William Herschel Ford, D.D.

This book is comprised of twelve sermons, mainly evangelistic, and strongly biblical, preached by the pastor of Southside Baptist Church, Jacksonville, Fla. The sermon that gives the book its title is a good Christian patriotic message. Other

sermons are, "How Do We Know God Answers Prayer?" "The Price That Was Paid for Our Souls," "Enemies of the Spiritual Life." The reviewer was especially impressed with the last-named sermon.

144 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. E.S.M.

## Christian Character Course, by Keith L. Brooks.

Another simple but helpful series of studies for individual or class use, where the answers to questions are looked up and then written in the textbook in spaces provided. It deals with the life and character of the Christian.

32 pages. 5 1/4 x 9 1/2 inches. American Prophetic League, Inc., Los Angeles. 25 cents. W.H.S.

## The Power of Prevailing Prayer, by A. Sims.

The chapter titles give clearly the purpose and scope of this booklet. They are as follows: "Prayer Is Fighting," "Pray for the Impossible," "The Power of Prevailing Prayer," "An Effectual Prayer," "The Lord Is My Shepherd," "A God Who Counts." This booklet is commended to the attention of Christians who need such help, and especially for distribution among believers.

34 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. P.B.F.

## What Do You Think? by Norman H. Camp.

What do you think about God, about sin, and about salvation are the chapter headings in this small but helpful and usable booklet of messages taken from Mr. Camp's larger book, *Thinking with God*. This should prove an excellent pamphlet for personal work.

32 pages. 3 1/4 x 6 inches. Bible Institute Colportage Association, Chicago. 5 cents. M.A.D.

## The Chemical Formulary—1941, edited by H. Bennett.

This title may seem strange in the midst of devotional and theological books, and yet it seemed to the review editor that so many MONTHLY readers spend their daily life in the laboratory, the factory, in the preservation and preparation of foods, etc., that it might not be out of place. As he read it, he marveled at man's ingenuity in using the things created by God for his own comfort, benefit, and improvement, even as it distressed him to see how they also use those very things for their own destruction.

In the introduction he found advice which might well be passed on to the minister who prepares sermons. The writer points out that the formulae are simple enough for anyone to use, but that success depends upon (1) following directions "explicitly," (2) "the scrupulous use of the proper ingredients," (3) "the use of good quality ingredients." So the editor presents to those readers of these notices who may be interested, this "collection of valuable, timely, practical, commercial formulae and recipes for making thousands of products in many fields of industry."

676 pages. 5 1/2 x 8 1/2 inches. Chemical Publishing Company, New York. \$6.00. H.L.L.

## The Blood, the Bason, and the Bosom, by Walter Hughes.

This is a pamphlet of six sermons by the former pastor of the Forward Baptist Church, Toronto. They are warmly evangelical and evangelistic. They are plain, straightforward, and appealing. Sin is shown to be what it is, and man's need and the way of salvation clearly set forth. The Church's great need—a holy walk and holy passion for the lost, and the way to return to it—is the compelling message of the last sermon, "The Great Essential."

55 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. N.J.S.



A Philosopher's Love for Christ, by Professor William Hazer Wrighton.

Here is a message to refresh the soul of any Christian. This philosopher indeed loves his Christ, else he could not have written such meaningful and soul-inspiring messages as he presents in these twelve brief chapters. One reviewer says: "Perhaps not since Hudson Taylor wrote *Union and Communion* has a book appeared which enters so richly into the spiritual depth of the Song of Solomon as this book of twelve meditations on the love of Christ." The frequent poetic gems and spiritual citations interspersed throughout the book enrich the message.

119 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. E.S.M.

Aunt Hattie's Bible Stories, by Harriet I. Fisher.

These stories of Old Testament characters from Adam to Joseph take their place as No. 185 of the Moody Colportage Library—small books of uniform size with attractive paper covers. As an older child becomes absorbed in reading these pages, we wonder whether the old-time Bible characters or Aunt Hattie herself seem more real to him, for she chats intimately of them as friends with whom she has lived for many years, as indeed she has. The personal implication of each event leaves no doubt in young minds as to God's plan for lives today as well as of old. Three full-page illustrations add interest.

127 pages. 4 3/4 x 6 3/4 inches. Bible Institute Colportage Association, Chicago. 20 cents. L.E.L.

A Little Book of Prayers, by Emilie Fendall Johnson, illustrated by Maud and Miska Petersham.

Both poet and artists display unusual sympathy and feeling for the interests and needs of the younger generation. There are poems for each day of the week, for six special days, a morning and evening grace for meals, and for miscellaneous occasions. Ten Scripture portions have been included. At the top of each page of poems is a short Bible verse. The make-up of the little book is very attractive, with blue end-pages, and blue edges around each page, and blue drawings. The simple, suggestive drawings aid in the understanding and application of the prayers.

The theology of the author seems to be indicated by two statements from the Foreword: "The divine spark that is in each one of us is kindled and made to grow by daily communion with God. Only the good things are the realities and are permanent." 46 pages. 4 1/2 x 6 1/2 inches. Viking Press, New York. \$1.00. L.E.L.

Occasional Addresses, by F. J. Lankenau, D.D.

Dr. Lankenau here presents a number of sermons which he delivered on special occasions—at commencements, baccalaureate services, hospital anniversary, graduation of nurses, men's clubs, Mother's Day services, and to young people's groups. He also includes a chapter on "The Lutheran Ideal of the Christian Home."

These sermons are interesting, thought-provoking, and earnestly spiritual in presentation.

109 pages. 5 x 7 3/4 inches. Concordia Publishing House, St. Louis. \$1.00. M.A.D.

Beyond the Lifted Gates, by Wynema Atherton.

This is the story of a promising young doctor who was forced to leave his profession following a confession of guilt in an accident of which he was innocent. Parents and friends having turned against him, he falls in love with a fine Christian girl, and through her faithful witness he finds Christ as his personal Saviour. This is the turning point in his life. It is essentially a book for young people.

249 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. M.A.D.

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Seek, edited by Horace L. Fenton, Jr., and Oscar Raymond Lowry.

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32 pages. 4 1/2 x 6 1/4 inches. Ridgefield Publishers, Plainfield, N.J. 10 cents (\$1.00 per year). H.L.L.

Song and Service Book for Ship and Field—Army and Navy.

A compilation of material for use in religious and devotional exercises in the service, prepared by the head chaplains of the Army and Navy. Following a complete order of Protestant service, a Catholic mass, and a Jewish service, is a section of well-chosen familiar hymns and songs. Certain religious military formations are charted. It should be a very useful book to those associated with the religious life of our armed forces.

192 pages. 4 1/2 x 6 1/4 inches. A. S. Barnes and Company, New York. H.L.L.

Service Prayer Book, compiled and edited by Dr. N. M. Ylvisaker.

This is a book of prayers, Bible readings, the words of hymns and orders of worship designed for the use of the individual Protestant soldier and sailor. The editor is a well-known Lutheran minister and president of the Chaplains Association of the Army and Navy. His selections have been well made, stressing the need of personal saving faith in Jesus Christ, as well as high standards of morality and spirituality.

217 pages. 3 3/4 x 4 3/4 inches. Augsburg Publishing House, Minneapolis. 25 cents. H.L.L.

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### Listen to the Angels, by Charles F. Weigle.

This little pamphlet deals with the ministry of angels in the great events of our Lord's life. Beginning with the angel of annunciation, it speaks of the angels of the advent, Gethsemane, the resurrection, and the ascension. It is pointed out that, significantly, there was no angel at Calvary.

31 pages. 4 x 6 inches. Zondervan Publishing House, Grand Rapids. 20 cents.

### Brightest Light for Darkest Africa, by John Theodore Mueller, Th.D.

This is a short missionary story about the Ibibios among whom Mary Slessor did such heroic work years ago. It explains their country and their customs. Some of the author's statements are too sweeping, as when he says, "All the Bantu and semi-Bantu languages are noted for a peculiarity known as the 'click.'" Three seasoned missionaries with long residence among Bantu peoples in Kenya, Tanganyika, and Congo Belge, testify, "None of us has ever heard the 'click' in equatorial tongues." The author also says, "The Ibibio people have no treasures of folklore, nor any songs or poetry." A folk without folklore is an unthinkable anomaly.

39 pages. 5 1/2 x 7 1/4 inches. Concordia Publishing House, St. Louis. 15 cents.

†William H. Hockman.

### Our Bible Doctrine Course, by D. H. Waters.

The aim of this course, as set forth in the introduction, is to introduce young people to the subject of Christian doctrine. It presents the outstanding doctrines of the Scripture in lessons based upon the plan of the Junior Bible Course. The author has followed the subjects embraced in the Apostles' Creed, since they are most familiar to all Christians. There are twenty-seven lessons in this study course. It is recommended to those who are looking for helps of this kind.

7 1/2 x 10 1/4 inches. Zondervan Publishing House, Grand Rapids. 35 cents. P.B.F.

### I Shall Meet Tomorrow Bravely, by Sybil Leonard Armes.

An attractive little book presenting original "poems of courage and inspiration."

The writer has the gift of beautiful poetic expression and manifests real faith in God. This reviewer would have liked to see some more definite reference to Christ and His redeeming work. The poems on national peace also have a rather hopeless sound in a world at war.

56 pages. 4 x 5 1/2 inches. The Broadman Press, Nashville. \$1.00. H.L.L.

### "Everything by Prayer," by J. Irvin Overholtzer.

A brief, attractively bound and printed book on what the author characterizes "the seven laws of prayer." It is pointed out that prayer is definite asking, for particular things, by one who is righteous in life, and grateful in heart—always according to the will of God, and in the name of Christ. There is much helpful spiritual counsel here coupled with a proper emphasis on the importance of really praying.

46 pages. 4 x 6 inches. Child Evangelism Fellowship, Chicago. 60 cents. H.L.L.

### A Manual of Ecclesiology, by H. E. Dana, D.D.

These studies were prepared by the president of Central Baptist Seminary, Kansas City, Kan., for his classroom use, but will be widely welcomed as scholarly and illuminating because relying on New Testament Greek in expounding the term Church. Then he traces its changed meaning and unscriptural connotation in the writings of Church Fathers when they gradually yielded to the temptations of sacramentalism and hierarchal power. He treats the subject comprehensively, and his discussion of the doctrinal dangers in all church union efforts is timely. Part Two

deals with Principles of Church Polity, and appended is a Rational Basis for Christian Unity, and an explanation of the Christian Sabbath. We warmly commend this manual to all Bible students.

197 pages. 5 x 7 1/2 inches. Central Seminary Press, Kansas City, Kan. \$2.00. H.E.S.

### Baptists: Their Message and Mission, by Hillyer H. Straton.

This history of the Baptists contains important information about the largest denomination in America, and corrects mistaken impressions of its origin and its distinctive doctrines. Their relation to the Reformation is described, and also their important contribution to the defense of human liberty, both religious and political. Their administrative organization and the fruitful results in denominational and missionary growth are shown, but the author proposes a theology for Baptists which many of them will not recognize or accept, in view of his sympathetic attitude toward modernism and an apparent qualification of their conception of the infallibility of Scripture.

The extended reference notes for each chapter reveal his large reliance on liberal writers as authoritative. Discussion questions appended will assist the use of this book.

179 pages. 5 x 7 1/2 inches. The Judson Press, Philadelphia. \$1.25. H.E.S.

### The Home Beautiful, by J. R. Miller.

An earlier generation was familiar with the writings of Dr. Miller. For the publication of this book, he made plans several months before his death. However, he discussed them so fully with his associates that it has been possible for them to create a synthesis of his ideas on the subjects which have already appeared in print, and which has now been combined in this new form.

The chapter headings index the general contents: "The Wedded Life," "The Husband's—Wife's—Parents'—and Children's Part," "Brothers and Sisters," "The Home Life," "Forebearing One Another," "About Temper," "The Blessing of Quietness," "Religion in the Home," "Uniting with the Church," "Transformed by Beholding," "Being Christians Weekdays," "Shall We Worry?" "Living Victoriously," "Shut In," "Coming to the End."

These pages teem with gracious counsel, admonition, and help from the pen of an unusually thoughtful man of warm sympathies, a rich life experience, and a broad outlook. His thesis has been developed on the highest level of Christian thought and feeling.

252 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

### Peace in the Storm, by J. B. Watson.

Out of the land which in this war has known the stormiest of outward experiences comes this well-written booklet telling us how we may have "peace in the storm." In a spiritual and biblical way the author gives usable counsel on "how to be free from corroding care and to be quiet from fear of evil."

60 pages. 4 x 6 1/4 inches. Pickering and Inglis, London and Glasgow. 50 cents. H.L.L.

### Where God Meets Man, by O. A. Geiseman, S.T.D.

This is the second volume of sermons for Sundays and holidays from Advent to Easter. It contains twenty-eight sermons, three of which deal with problems of the home, their titles being: "It Is Not Good for Man to Be Alone," "The Secret of a Happy Marriage," "Divine Directions for Parents and Children." We commend this book to ministers who are looking for fresh and vital sermonic material, and to those who desire vital spiritual help on the problems of the Christian life.

255 pages. 5 x 7 1/2 inches. Ernst Kaufmann, Inc., New York and Chicago. \$1.50. P.B.F.



# Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



## A NEW FACULTY MEMBER



Dr. Warren Filkin '33, a graduate of the Institute, has returned to its sacred halls in the capacity of a teacher. He is well equipped for his task, having received his A.B. degree from the University of Kansas,

his Th.M. degree from the Southern Baptist Theological Seminary, Louisville, Ky., from which he also received the Ph.D. degree.

During the years of his preparation, Dr. Filkin has been active in pastoral and missionary relationships. He led the singing in revival meetings, and, indeed, soon found himself preaching in most of these

ventures. Daily Vacation Bible Schools also claimed his attention. Thus, the intellectual intake has been counterbalanced by the evangelical output of a definite, active faith. Accordingly, he brings to his alma mater the prospect of a rich ministry of fellowship no less than that of sound, constructive teaching.

## FALL TERM GRADUATION

The Senior class day and commencement exercises were held in Torrey-Gray Auditorium, December 19.

Emil B. Elbe (Wisconsin), president of the class, warmly welcomed the assembly and called upon Harold H. Stewardson (Illinois) to lead the large audience in singing "Guide Me, O Thou Great Jehovah." Philip E. Armstrong (Michigan), class treasurer, made the invocation, and an ensemble of mixed voices sang a Christmas carol. Elmer A. Hartwell (Arizona) read Psalm 34 and offered prayer.

After singing "The Son of God Goes Forth to War," Lillian E. Balcom (Wisconsin), representing the women of the class, in an atmosphere of "war and rumors of wars," reminded her hearers that they were but symptomatic of the out-

working of the divine purpose. The world situation gave pertinence to her announcement that they were volunteers for service in the battle of life, knowing well that whether "front line" or "home base" it would be fierce. However, they were unafraid, she said, stating her theme, for "The Battle Is the Lord's."

Continuing the spirit of Miss Balcom's message, an octet of mixed voices directed by Eleanor O. Calhoun (Pennsylvania) sang "Victory Through Grace."

LeRoy A. Thompson (Ohio), representing the men of the class, spoke on "Our Challenge." His introduction acknowledged their debt to their alma mater for the training which she has given them, and for the inspiration of the lives of the saints of all the ages. This inheritance, he said, has invested their challenge with solemn responsibility. His theme drew to a node at three points: their call, their preparation, and their warfare.

The octet of mixed voices sang "Our Best," and the audience sang "A Mighty Fortress Is Our God."

Ruth D. Horst (Pennsylvania), vice-president, presented the class picture, which was graciously received by the Acting Dean.



## The Moody Bible Institute of Chicago

### December Class of 1941

"Under the mighty hand of God"

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The class song entitled "Under the Mighty Hand of God," the words of which were written by Alice Mary A. Watkins (Minnesota), and the music by Stanley R. Hahn (South Carolina), was then sung.

Dr. Will H. Houghton presided at the evening session. Kenneth S. Wuest, of the faculty, read the Scripture and Dr. Max I. Reich, director of the Jewish Missions Course, offered prayer. The Institute choir under the direction of Talmage J. Bittkofer sang several appropriate Christmas selections.

Rev. Irvin Shortess Yeaworth, minister of Bethany Temple Presbyterian Church, Philadelphia, was the speaker of the evening, who discoursed topically on "Gospel Truth About the World," meaning the temporal world which God so loved that for its redemption He gave His only Son. His strong cohesion to the infallible Word of Truth was marked by the frequency with which he called upon the sacred Scriptures to substantiate his statements. His sermon divisions were: I. The World Is Temporary; II. It is Imperfect; III. It Does Not Satisfy; IV. It Is Hostile; V. There Is a Curse Upon It; VI. Christians Are Warned Against Its Standards; VII. God's Valuation of It Is Not Flattering.

Dr. Houghton awarded diplomas to the sixty-eight graduates, fifty-nine of whom received the Evangelical Teacher Training Association diploma.

In his closing word to the graduates, Dr. Houghton observed that, in a world made difficult through man's wisdom in contriving destructive instrumentalities, it is significant that they should have chosen as their class motto, "Under the Mighty Hand of God." He reminded them that the ascending Christ held out His hands in blessing as He was being taken up, and they were going out under the blessing of those upraised hands which have never been taken down—going out into a difficult and dangerous world, but one offering greater opportunity for service than ever before. "It is a challenging world," he said, "in which you can live challenging lives. We parents would like another world for you; we wish we could protect you; we cannot, but God will. We commend you to Him who said, 'And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.'"

The names of the graduates follow:

**GENERAL COURSE:** Clara Mathilda Amundson, Lillian Elizabeth Balcom, Phyllis Virginia Ballinger, Nona Addis Brown, Mary Louise Butz, Wiladene Ellois Congdon, Anna Epp, Eunice Jean Fischer, Elizabeth B. Golihew, Esther Leona Gray, Lucille Hauck Hatch, Leola Mae Haywood, Harriet Jewett Heine, Esther LaVerne Pierson, Claudia Pullen, Clara Belle Russell, Ruth Witting Scholl, John Bell, Leon Carl Decker, Howard Ira Duncan, Harold Lee Everett, Willis Franklin Ferrel, Everett Clark Ford, Stanley Robert Hahn, George Houston Jelliff, III, Daniel North Miller, Mark Houston Senter, Jr., Harold Herbert Stewardson, LeRoy Ames Thompson, Don Matthew Trevathan, Eugene George White, Jr.

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**JEWISH MISSIONS COURSE:** Susie Smith, Emil Benjamin Elbe.

**MISSIONARY COURSE:** Harriet DeVries, Dorothy Louisa Dunton, Mary Frances Grubbs, Edna Anne Harms, Ruth Dorothy Horst, Zelma Irene Johnson, Frances Lucille Kongable, Evelyn Ruth McCarrell, Ethel Ruth McKuhn, Lola Mary Phillips, Ruth Lillian Plack, Lillian Alice Sampson, Marcia Christine Tarrant, Alice Mary A. Watkins, Philip Edward Koontz, Harold James Lake, Lionel Gordon Seger.

**MUSIC COURSE:** Eleanor Ora Calhoun, Eleanor Elizabeth Gemberling, Gene Ruth Gorham.

**PASTORS COURSE:** Harry Brooks Greer, Elmer Albert Hartwell.

Students completing courses in the Correspondence School from June 25 to November 12, 1941, totaled 750, representing forty states of the Union, eight provinces of Canada, and Australia, Central America, China, England, Hawaii, India, Ireland, Philippine Islands. Fifty-nine Radio School of the Bible certificates have been issued.

## FACULTY AND STAFF ENGAGEMENTS

Dr. Wilbur M. Smith, Feb. 24, 25, Minnesota Fundamentals Conference, Rev. W. H. Murk, St. Paul, Minn., correspondent.

Dr. Homer A. Hammontree, Feb. 23-27, Home Coming Week, Baptist Bible Institute, New Orleans, La.

William H. Lee Spratt, Feb. 2-15, Moravian Church, Watertown, Wis.; Feb. 23, 24, Freeport Bible Conference, Freeport, Ill.

## FROM FIELDS AFAR

Verne D. Roberts '19, writes from Casilla 86, Cochabamba, Bolivia, S. Amer., of the death Oct. 25, of George Allan, the veteran founder and for many years the director of the Bolivian Indian Mission. Mr. Roberts is the deputy director.

Herbert P. Elson '95, writes from the Raymond Hull Home, Tangier, Morocco, N. Africa, at the completion of forty-five years of missionary work in that difficult field. He says: "Since the collapse of France, Spain usurped control of Tangier and the international zone. All mission work has suffered, and in many places stopped. We are still carrying on, however, but in a very limited way."

Marvin Ang '41, describes a trip to the interior of Venezuela in November, in

Moody Monthly



connection with which he recounts the difficulties of transportation. However, he rejoiced in the opportunity of witnessing to the power of a living Christ in a country where the people worship a dead one.

John D. Van Kampen '39, and Mrs. Van Kampen (Dorothy V. Westrom '39), Boconó, Edo, Trujillo, Venezuela, S. Amer., quote Gustav P. Bostrom '24, who has put in at least fifteen years tirelessly publishing the good news in the plains, as saying: "The llanos are one great hospital full of sick, but without buildings, doctors, nurses, or medicine." In this shadowed land they rejoice over the fruitifying power of the Word of God. "In one little hamlet," they write, "where a year ago only one man confessed Christ, there are now seventeen who stood up to acknowledge their acceptance of Christ as their Saviour. Audiences run as high as two hundred."

#### STUDENTS OF OTHER DAYS

A. V. Canady '29, minister for nine years of the Gravette (Ark.) Gospel Tabernacle, has accepted a call to the pastorate of the Carbondale Community Tabernacle, Tulsa, Okla.

Charles A. Nash '15, teaches Church History in the Dallas (Tex.) Theological Seminary. He recently spent some time in Australia, his native land.

Ray D. Fortna '22, is beginning his eleventh year as pastor of the Carrollton Presbyterian Church, New Orleans, La. During his tenure of service, 569 people have joined his church, most of them on profession of faith, and the property has been cleared of debt. Present plans call for the expansion of the educational facilities.

Simon E. Forsberg '24, beginning his sixth year as dean of the Multnomah School of the Bible, Portland, Ore., reports that 148 full-time students are enrolled. In addition to his school duties, Mr. Forsberg conducts extension classes in various cities with a total attendance of 500.

Christine Black '34, reports from 11 W. Netherton St., Dunfermline, Fife, Scotland, her third Christmas under war clouds. She is thankful that since early summer it has been quiet in her area. She faces a call to important national service, and may be transferred from her office position in essential war production to more strenuous work, and would appreciate our prayers.

#### BIRTHS

To Charles Harmon '35, and Mrs. Harmon '36, a son, John Carlos, Nov. 1, at Battle Creek, Mich.

To F. Orval Dunkeld '37, and Mrs. Dunkeld (Helen Hughes '37), a son, Richard Hughes, Nov. 9, at Bremersdorp, Swaziland, South Africa.

To Arthur W. English and Mrs. English (Jane Henderson '36), a son, David Arthur, Nov. 23, at Wilmar, Calif.

To George Bond and Mrs. Bond (Rose Maletta '33), a son, Lawrence William, May 20, 1941, at Springfield, Ill.

To Adam Baum '37, and Mrs. Baum

(Jean S. TerMeer '37), a son, Robert James, Oct. 19, at Chicago, Ill.

To Harold L. Dunning '36, and Mrs. Dunning (Marguerite E. Gribble '36), a daughter, Marguerite Ruth, Nov. 1, at Yabouke, par Bangui, French Equatorial Africa.

To Horace A. Larsen '27, and Mrs. Larsen, a daughter, Mary Eva, Dec. 11, at Aurora, Ill.

To Frank Veninga and Mrs. Veninga (Ottila Mauch '35), a son, Robert Louis, at Milwaukee, Wis.

To William Robert Russell '38, and Mrs. Russell (Mildred D. Van De Water '38), a son, Murray Earl, Aug. 5, at Swan River, Man.

#### MARRIAGES

William Kannon Oxford and Donie Mae Treadwell '26, Oct. 5, at Atlanta, Ga. L. Marlin Olsen '41, and Gladys E. Tobiason '40, Aug. 10, at Longview, Wash.

Raymond C. Holmlund '38, and Florence Hanson, Nov. 15, at San Francisco, Calif.

Richard Whitmer '38, and Carolyn S. Hall '41, June 28, at Lisbon, Iowa.

Vergil Edwin Dunkin and Edna Madeleine Downend '41, Nov. 20, at Garrett, Ill.

#### DEATHS

John Thomas Raymond '16, pastor of Greenwood Baptist Church, Brooklyn, N.Y., after a period of hospitalization for a heart ailment, died at his home, Dec. 15.

Peter LaPorte '03, for thirty-three years a missionary for the American Sunday School Union in northern Wisconsin, died Nov. 28, in St. Mary's Hospital, Rhineland, Wis., where he had been a patient for several weeks.

C. Axel Johnson '23, died in Canada, Nov. 27. He had had pastorates in Baptist churches in Villam, Can., Great Falls, Mont., Firth, Idaho, Erie, Pa., and Rockford, Ill.



William C. Bentley '38, with Indian informant, translating the Word into the Tselatl language for Indians of southernmost Mexico.

#### WILLIAM C. BENTLEY'S HOME CALL

We are indebted to Marianna Conde Slocum, former editor-in-chief of the *Wilson College Pharetra*, for the following moving account of a short but gifted and successful life, and also for a clear-sighted faith and unswerving devotion to a great task in face of personal bereavement, which her letter unconsciously reveals.

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"For your Alumni Notes in the MOODY MONTHLY, I am sending you word of one of your former students, William C. Bentley '38. From Moody Bible Institute he went to Camp Wycliffe for linguistic training, and then to a pioneer field in southernmost Mexico to a large tribe of Indians who had been completely unreached with the gospel. In two and a half years among these Tzeltal Indians, he reduced their Mayan language to writing for the first time, with a scientific phonetic alphabet, systematic grammar, and dictionary, and translated the Gospel of John into the language—the first time they have had any of the Word of God. Also, he was the first ever to undertake to give the gospel to the 150,000 Indians of the state of Chiapas, and he opened the way for eight other workers to enter this pioneer field.

"Then, early in the morning of August 24, in his sleep, the cause being a tired-out heart, the Lord translated him into His own presence, just one week before our wedding. He was twenty-seven years old. I have returned here to our field, continuing 'holding forth the word of life' as he did to these Tzeltal Indians."

#### PROFESSOR CARL HANSON

Professor Carl Hanson departed this life on Dec. 14, at Bethany Home, Turlock, Calif.

The paper of his denomination, *The Covenant Weekly*, rated him as "an unusually gifted person and original in pursuit of knowledge. His faith in God seemed adamant, yet he was subject to mental depression and doubt. He chose to walk the hard and rugged road . . . in his Christian life—a philosopher, a psychologist, and a theologian." Toward the end he said to a friend that he had had enough of this life; he wanted to see what it was like on the other side.

Professor Hanson was graduated by the Chicago Theological Seminary in 1890, and served as pastor of several churches. But teaching was his vocation, in pursuit of which he exercised an influential ministry—at North Park College, Chicago; at the Foreign Missionary Institute, Oslo, Norway; at the Norwegian Free Church School, Minneapolis, and for the last seven years before his retirement, at the Moody Bible Institute, where he was director of the Scandinavian-English Course.

Professor Hanson was once editor of *The Evangelical*, the organ of the Danon-Norwegian Churches of America. Moreover, the hymnody of the Swedish and other evangelical churches has been enriched by the hymns and songs which he contributed to the edification of the Christian faith.

#### CHARLES F. HUMMEL'S USEFUL LIFE

Charles F. Hummel '12, whose death was mentioned in our December issue, was an Australian, who, following his graduation at the Moody Bible Institute, went to Nigeria, where he was eager to begin work among a notorious tribe of head-hunters. Following a visit to the

field in 1914, Dr. R. V. Bingham, general director of the Sudan Interior Mission, accompanied the young missionary to a dance among these people, so unusual that it occurred only once in two or three years. It was indescribably vile. Mr. Hummel determined to settle among these filthy people and make them his people. Government permission was finally granted; he mastered their difficult tongue, translated a portion of the Bible into it, and preached the gospel to them. And in this sink of iniquity after a quarter of a century, God has wrought a miracle of cleansing. There Hazel A. Ryckman '19, and a woman companion are working in safety where twenty-five years ago their lives would have been in jeopardy. Here the missionaries have gathered "a remarkable fruit" in transformed character, established the living witness of a true Church of Jesus Christ, and surrounded it with an energetic force of faithful African co-workers.

But Mr. Hummel had been especially valuable to his mission in a dental capacity. Though only an amateur, yet the dental profession in the homeland did its utmost to equip him for this important work. Within a radius of five hundred miles, the missionary staff had grown through the years from nearly fifty to about four hundred. In this needy field, Mr. Hummel became a very important worker.



"Um-m-m . . . it feels good to stretch out."

The tradition of the ground hog and his shadow came to this country from England. The Pilgrims, not finding the hedgehog, transferred the tradition to the ground hog or woodchuck which comes out of hibernation about February 2.

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THE SERVICE OF  
OUR LORD AND SAVIOUR  
JESUS CHRIST

## TWO NEW PROGRAMS FOR WMBI

Early this month WMBI will add to its regular weekly schedule two programs that already have built up a coast-to-coast army of listeners. They are "The Old-Fashioned Revival," and "The Lutheran Hour." Both are evangelistic network programs, which are now made available for WMBI listeners by special arrangement with their producers.

"The Old-Fashioned Revival" program, which has been on the air for more than eight years, is conducted by Dr. Charles E. Fuller, formerly a pastor on the Pacific coast, and will bring WMBI listeners a full hour of music by a volunteer choir and soloists, together with evangelistic messages and direct appeals to the unsaved.

The "Lutheran Hour," on the air for more than five years, is produced and conducted by Dr. Walter A. Maier. It is a thirty-minute presentation, during which subjects of current interest are dealt with in the light of orthodox Christian doctrine and belief. Special transcriptions of both these programs will be made for the exclusive use of WMBI.

## A NEW VOICE

Last month WMBI welcomed a new announcer to its microphones—Arlen Wilcort, formerly with the Mutual Broadcasting System in Indianapolis.

## WMBI PROGRAMS

Announcements	Sat., 11:30 A.M.
Around the Mediterranean	Th., 9:00 A.M.
Bible Study	weekdays, 7:30 A.M.
Birthday and Anniversary	
Program	Th., 3:30 P.M.
Chats from a Minister's Library	Sat., 1:00 P.M.
Cheer Up	Tues., Th., Sat., 9:15 A.M.
Child Evangelism	M., 5:00 P.M.
Chorus Time	W., 11:10 A.M.
Church School Period	Sat., 11:30 A.M.
Classic Miniatures	Sun., 10:00 A.M.
Community Salute	M., W., F., 9:00 A.M.
Continued Story	
Reading	Tues., W., Th., F., 11:30 A.M.
Dr. Quiz	M., 4:00 P.M.
Friday Morning Songsters	F., 11:00 A.M.
From a City Tower	F., 4:00 P.M.
Glory Moments	W., 5:00 P.M.
Golden Nuggets	Tues., 3:45 P.M.
Good Reading	Tues., 9:00 A.M.
Gospel in Print	M., 3:45 P.M.
Gospel Music	Tues., Th., Sat., 2:00 P.M.
Grace Notes	Sun., 8:30 A.M.
Haven of Rest	Tues., Th., Sat., 5:00 P.M.
Hebrew Christian Broadcast	F., 4:30 P.M.
Home Hour	W., 10:30 A.M.

## ALL-NIGHT BROADCAST

February 3

Among those who will be heard during Founders' Week all-night broadcast, (12 o'clock midnight, Tuesday, February 3, to 6 A.M., Wednesday, February 4) will be:

Dr. Will H. Houghton, president, Moody Bible Institute  
Dr. P. B. Fitzwater, acting dean, Moody Bible Institute  
Rev. William H. Lee Spratt, president, Institute Alumni Association  
Wendell P. Loveless, director, WMBI

Ralph E. Stewart, associate director, WMBI  
Robert Parsons, Beverly Shea, Cornelius Keur and Herman Voss, staff members of WMBI  
Galilean Male Quartet  
Gloria Ladies' Trio  
WMBI Radio Ensemble of mixed voices

Conference speakers, Institute faculty members and students, and Institute Alumni

The radio staff and WMBI vocalists and instrumentalists will honor telephone and telegraph requests for musical numbers during the broadcast.

The all-night broadcast feature of Founders' Week has become an established link between the Institute and the army of students who have marched out from its doors into the far-flung fields of Christian service. Many of these are

beyond the daytime radius of WMBI, but are able to tune in the all-night broadcast. Thus, by reviving old days of happy, inspiring student life, bringing to them familiar voices, and in memory carrying them back to the many familiar haunts in and about Institute Place, the bonds are tightened between the graduates and their alma mater.



## A HANDSOME SOUVENIR

Above is reproduced one of the pages of the WMBI calendar for 1942, which constituted the souvenir sent out to all those who wrote us during "Letter Week," last month. The caption below the picture says:

"Birth of a Program. (Left to right) Ralph E. Stewart, associate, and Wendell P. Loveless, director of WMBI, are the idea men behind WMBI's programs. Prayer and conferences crystallize these ideas."

Houghton, Dr. Will H.	Sun., 1:00 P.M.
Hymns for the Home	weekdays, 2:45 P.M.
Hymns from the Chapel	Tues., Th., Sat., 8:15 A.M.
Hymns You Love to Sing	W., 8:30 P.M.
Institute Chapel Service	M., 8:15 A.M.
Institute Missions Class	Th., 10:15 A.M.
Institute Students on the Air	M., 3:30 P.M.
Keyboard Harmonies	Tues., F., 4:45 P.M.
K.Y.B. Club	Sat., 10:30 A.M.
Lest We Forget	Sat., 2:30 P.M.
Lutheran Hour	Sun., 4:30 P.M.
Memory Gems	W., F., 8:15 A.M.
Men's Voices in Song	Sun., 9:00 A.M.
Midday Hour	weekdays, 12:15 P.M.
Midnight Hour	F., 12:00 A.M.
Miracles and Melodies	Sun., 1:30 P.M.; Sat., 9:45 A.M.
Missionary Music	Th., 11:15 A.M.
Morning Meditation	Sun., 8:45 A.M.
Morning Melodies	weekdays, 8:30 A.M.
Morning Praise	Sun., 8:00 A.M.
Morning Worship	weekdays, 7:00 A.M.
Music and Meditation	Tues., 11:00 A.M.
Music Faculty	Sun., 10:00 A.M.
Music of the Masters	Sun., 2:30 P.M.
Musical Meditation	Sat., 3:45 P.M.
News Summary	weekdays, 6:00, 8:00, 10:00 A.M., 12:00 M., 2:00, 4:00 P.M.

Novachord	Sun., 1:45 P.M., Tues., 3:30 P.M.
Old Testament Stories	Sat., 9:00 A.M.
One O'clock Bible Study	M., Tues., W., Th., F., 1:00 P.M.
Organ	Sun., 5:00 P.M.; W., 3:45 P.M.
Organ Moods	Tues., W., F., Sat., 10:00 A.M.
Organ Prelude	Sun., 10:45 A.M.
Organ Recital	Sun., 12:30 P.M.
Organ, Vibratone, Piano	M., 4:30 P.M.
Pastor's Hour	F., 10:30 A.M.
Question Hour	W., 4:00 P.M.
Radio School of the Bible	M., Tues., W., Th., F., 3:00 P.M.
Radio Sketch	Sun., 2:00 P.M.
Religious News	M., Tues., W., Th., F., 2:30 P.M.
Round Table	Sat., 4:00 P.M.; Sun., 9:30 A.M.
Scandinavian Service	Th., 4:30 P.M.
Shut-in Request Program	M., 10:30 A.M.
Sinfonietta	weekdays, 1:30 P.M.
Sketch in Dialogue	Tues., Th., 9:45 A.M.
Solo Time	Sun., 9:45 A.M.
Songs of the Gospel	F., 3:45 P.M.
Songs of the Southland	Sun., 10:30 A.M.
Story Time for Boys and Girls	W., 4:30 P.M.
Strings and Voices	Th., 3:00 P.M.
Student Message	M., 4:45 P.M.
Studio Choir	Sat., 4:15 P.M.
Sunday Morning Service	Sun., 11:00 A.M.
Sunday School Lesson	Tues., 10:30 A.M.
Sunrise Songs	weekdays, 6:15 A.M.
Sweet Old Chapters	Tues., 4:00 P.M.
Symphonic Hour	Sat., 4:30 P.M.
Teen-Age Bible Study	Sat., 9:30 A.M.
The Three Strings	M., W., F., 5:15 P.M.
Tract League	Sat., 3:30 P.M.
Training for Service	F., 3:30 P.M.
Trophies of Grace	Tues., 4:30 P.M.
Women's Bible Study	Tues., Th., 9:30 A.M.
Wonderful Words	F., 5:00 P.M.
Young People's Hour	Sun., 3:30 P.M.



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